¶ The dyctes and the sayenges of the Philosophers other Wyse called Dicta Philosophorum.

Where it is so that euery creature by the
suffraunce of our lorde god is borne and
ordeyned to be subgecte & thrall vnto ỹ
stromes of fortune. And so in dyuerse &
many sondry wyses man is plexed w̄
worldely aduersytees. Of the whiche I Anthonie
wyde wylle Erle Ryuers lord Scales &c. Haue large
ly & in many dyfferent maners haue had my parte &
of them reueled by thenfinite grace & goodnes of our
sayd lord thrugh ỹ meane of ỹ medyatryce of mercy.
Whiche grace euydently to me knowen & vnderstonde
hath cōpelled me to sette apart all ingratytude. And
drone me by reason & ascyence as fer as my wretched-
nes wolde suffyse to gyue therfore singuler loues and
thākes & exorted me to dispose me recouerd lyfe to his
seruyce in folowynge his lawes & cōmaūdementes &
in satisfacyon & recōpēse of myn iniquytees & fawtes
before done to seke & execute the werkes that myght
be moost acceptable to hym & as fer as my fraylnes
wolde suffre me I rested in that wyll & purpose. Du-
rynge that season I vnderstode the Jubyle & pardon
to be atte the holy apostle saynt James in Spayne/
whiche was the yere of grace. M. CCCC. lxxiij.
Than I detremyned me to take that vyage & shyp-
ped from Southampton in the moneth of July the
sayd yere/ & so sayled from thens tyll I came in to the
Spayneyssh see/ there lackynge syght of all londes ỹ
wynde beynge good & the wedder fayre. Therfore a re
creacyon & passynge of tyme I had delyte and arte to
rede some good hystorye/ & amonge other there was
that season in my company a worshypfull gentylman
called Lowys de Bretaylles/ whiche greatly delyted

hym in all vertuouse and honest thynges that sayd
to me / he had there a boke that he trusted I sholde ly-
ke it ryght wel & brought it to me whiche boke I had
neuer seen before & is called the sayenges or dyctes of
the philosopherrs. And as I vnderstande it was trãs-
lated out of latyn in to frenshe by a worshypfull man
called messyre Jehan destouteuille prouost of Parys
whan I had redde and loked vpon it as I had tyme
and space I gaue therto a very affeccyon ỹ in especy-
all be cause of the holsom & swete sayenges of the pay-
nes whiche is a gloryous fayre myrrour to all good
cristen people to beholde and vnderstande ouer that
a grete comforte to euery well dysposed soule. It spe-
keth also vnyuersally to example well and doctryne of
all knyges / prynces and to people of euery estate. It
laudes vertu and scyence. It blames vyces and igno
raunce. And all be it I coude not at that season nor in
all ỹ pylgremage tyme haue leyser to ouerse it well
at my pleasure what for the disposycyon that be lon-
geth to a taker of the Jubylee & pardon. And also for
the grete acqueyntaunce that I founde there of wor-
shypfull folkes. With whom it was syttynge I sholde
kepe good and honest company / yet nenertheles it re-
sted styll in the delyrous fauour of my mynde enten-
dynge vetterly to take there with grete acqueyntaũce
at some other conuenyent tyme. And so remanynge
in that opinyon after suche season as it lysted the kyn-
ges grace commaunde me to gyue myn attendaunce
vpon my lorde the prynce / and that I was in his ser-
uyce whan I had leyser I loked vpon the sayd boke
At the laste concluded in my selfe to translate it in to
the Englysshe tonge whiche in my Jugement was

not before. Thynkynge also full necessary to my sayd lorde the vnderstandynge therof / & leste I coude not at all tymes be so well occupyed or sholde fall in ydelnes / whan I myght now and than fell in hande w̄ all dreWe both the sentence & the Wordes as nyght as I coude. Neuertheles I haue seen and harde of other of the same bokes Whiche dyfference & be of other ymportaunce / & therfore I drede that suche as sholde lyste to rede the translacyon and haue very intellygence of ony of those bokes eyther in latyn or un frensshe sholde fynde errours in my Werke / Whiche I Wolde not afferme by cause of the cõtrary / but alledge ŷ defaute to myn vnconnynge w̄ dyuersytees of the bokes humbly desyrynge the reformacyon therof With my excuse / and the rather syn after my rudenes not expert in my maner folowed my copye and the groũd I had de to spoke vpon as here after ensiewys:

Sedechias was the fyrst phyloſopher by whō thought ỹ wyll and pleaſer of our lorde god ſappyence was vnderſtande and lawes receyued. Whiche Sedechias ſayde that euery creature of good byleue ought to haue in hym fyrtē vertues. ¶ The fyrſt vertue is to dꝛede & knowe god & his aūgelles. ¶ The ſeconde vertue is to haue diſcrecyon to dyſcerne ỹ good from the badde & to vſe vertues & fle vyces. ¶ The thyꝛde vertues is to obeye ỹ kynges oꝛ pꝛynces ỹ god hath oꝛdeyned to reygne vpon hym & that haue lorde ſhyp and power vpon the people. The fourth vetue is to worſhyp his fader & his moder. ¶ The fyfth vertue is to do Juſtely and truely to euery creature after his poſſibylyte. ¶ The ſixthe vertue is to dyſtrybute his almes to ỹ pooꝛe people. ¶ The ſeuenthe vertue is to kepe & defende ſtraungers & pylgrymes. ¶ The eyght vertue is to bynde & determyne hymſelfe to ſerue our lorde god. ¶ The nynthe vertue is to eſchewe fornycacion. ¶ The tenthe vertue is to haue pacyence ¶ The enleuenth vertue is to be ſtedfaſte and true. ¶ The twelfthe is to be peaſyble and attemperate & ſhamefaſt of ſynne. ¶ The thyꝛtenthe vertue is to loue Juſtyce. ¶ The fourtenthe vtue is to be lyberall &

not couetous. ¶The fyftenthe vertue is to offre sa-
cryfyces to our lorde god almyghty for the benefyces
& graces that he sheweth hym dayly. ¶And syxten-
the vertue is to worshyp god almyghty and to put to
hym holy in his protecyon and defence for resistañce
of the infortunytes that dayly falles in this worlde
¶The sayd Sedechias sayd that ryght as it apper-
teyneth to the people to be subgect & obeyssaunt to the
royall maieste of theyr kynge or prynce ryght so it be
houeth theyr kynge or prynce to entende dylygently
to the wele and gouernaunce of his people/and rather
to wyll the wele of them than his owne propre lucre
for by symylytude ryght so is the kynge or the prynce
with his people as the soule with ỹ body. ¶And sayd
yf a kynge or a prynce ensorce hymselfe to gadre mo-
ney or tresor by subtyll exortacyon or other vndue mea
nes he ought to knowe he dooth amys. For suche tre-
sor may not be gadred wout the sequele be to his daun
ger or depopulacyon of his realme or countre/& sayd
Sedechias yf a kynge or a prynce be neclygēt & slouth
full and take no hede to serche and enquyre the dispo-
syon & werkes of his enemyes thentent wyll and dede
of his subgectes he shall not longe be in surete in his
realme. ¶And sayd the people is fortunate & happy
that haue a good and a vertuous kynge or prynce dis-
crete and wyse in scyences. And moche are the people
infortunate whanne ony of these thynges lacke in
theyr kynge or prynce. ¶And sayde yf a kynge or a
prynce for slouth leue to do ony of lytel thynges ỹ hym
ought & is ordeyned he sholde execute lyghtely after

he leueth gretter vndone and so consequently he may lese all ryght / as a lytell sekenesse or hurt without it be sone & well remedyed may cause the destruccyon of all the holy body. ¶ And sayd yf a kynge or a pryncę byleue the fayre wordes and flatterynge of his enemyes hauynge no respecte to theyr werkes it is merualle but the sayd kynge or pryncę therby sodaynly take harme. ¶ And sayde it aperteyneth to a kynge or a pryncę to enforme his sone in vertue and scyence howe he shall gouerne his lande after hym howe he sholde be ryghtwys to his people / howe he sholde loue & haunte his knyghtes not sufferynge them to vse to moche huntynge nor other ydelnes / but instructe them to haue good eloquence and to eschewe all vanytees. ¶ And sayd it appertyneth to a kynge or to a pryncę. yf he wyll haue ony nygh a seruaunt fyrste to knowe his guydyng and condycyons and how he gouerneth hymselfe in his house & amonge his felowes and yf he vnderstadde hym of good condycyon and gouernaunce hauynge pacyence in his aduersyte reteyne and take hym than hardely and elles to bewareof hym. ¶ And sayd Sedechias yf thou gaue a bery true frende that loueth the well thou ought to take hym more in thy loue and fauoure than ony of thy kynnesmen desyrynge thy deth for to haue the successyons yf the goodes. ¶ And sayd communely euery resamblaũce delyteth other. ¶ And sayd he that wyll not be chastysed by fayre and swete wordes / ought

to he corrected by sharpe and harde correccyon. ¶And sayd the gretest rychesse is satisfaccyon of the herte. ¶And sayd he is not ryche to whome ryches lasteth not ne whan they may be lyghtly take away but the best ryches is that thynge that dureth perpetually. ¶And sayd the obeysstaunce done by loue is more ferme than that that is done by myght or drede. ¶And sayd that experyence is a good chastyement. ¶And sayd the lokynge vpon the begynnynge of the werke yf it be good gyueth hope to the endynge. ¶And sayd that good renowme and fame is ryght profytable in this worlde ỹ dedes therof auayle in the other worlde ¶And sayd it is better a man to holde his peas than specke moche to ony ignoraunt man & to be alone than to be accompayned with euyll people. ¶And sayde whan a kynge or a prynce is euyll tatched and vycyous better is to them that haue no knowlege of hym than to those that be gretteſt mayster in his house. ¶And sayd better is a woman to be barayn than to bere an euyll dysposed or a wycked chylde. And sayd the companye of a poore wyle man is better than a ryche ignoraunt that weneth to be wyse by subtylte. ¶And sayd he that offēded god his creatours by greter reason he fayleth tho other. ¶And sayd by leue not in hym that sayd he loueth and knoweth trouthe and doth the contrary. ¶And sayd the ignoraunt mē wyll not absteyne them from theyr sensualytes but loue theyr lyfe for theyr pleasaunce / what defence soo euer be made vnto them / ryght as chyldren enforce them selfe to ete swete thynges and the rather that they be charged ỹ contrary. But it is other wyse with wysemen for they loue theyr lyues but onely to doo

good dedys and to leue ydelnes and the delectacyons of this worlde. ¶And sayd how many be compared ỹ werkes of them that entende the perfeccyon of the good thynges perpetuell to them that wyll put theyr delyces transytory. ¶And sayd that the wyse men bere theyr greues and sorowes as they were swete vnto them knowynge theyr trouble pacyently take the ende therof shall be to theyr meryte. ¶And sayd that it is profytable and good to do well to them that haue deserued it / and that is euyll done to do well to them that hath not deserued it. For all is lost that is gyuen vnto them ryght as the reyne falleth vpon the grauell. ¶And sayd he is happpy ỹ vseth his dayes in doynge couenable thynges & taketh in this worlde but that / that is necessarye vnto hym and may not forbere. Aplyenge hym selfe to doo good dedys and to leue the badde. ¶And sayd a man ought not to be demed by his wordes but his werkes. For commumely wordes ben vayn but by the dedes is knowen the harme or the prouffyt of euery thynge ¶And sayd whā that almesse is distrybute to poore indygent people / it profyteth as a good medycyne couenably gyuen to them that be seke. But the almes gyuen to ỹ not indygent is as medycyne gyuen without cause. ¶And sayd he is happy that wdraweth his ere and his eye from all euyll thynges. ¶And sayd the mooste couenable dyspence that ony man may make in his lyfe it is that is serte in the seruyce of god and in gōod werke. ¶And the seconde it that is spended in necessarye thynges that maye not be forborne as mete drynke clothynge & for remedyes ayenst sykenesse. ¶And worst of all is that is dyspended in syn & euyll werke.

Harmes.

HErmes was borne in egypte & is as moche to say as mercury / and in Ebren as Enok. Whiche was sone to Jareth ẏ sone of Metufale ẏ sone of Malaleel the sone of Caynan / the sone of Enoes sone of Seth sone of Adam / and was afore the greate flode called Noes flode. After ẏ fyll there a nother lytell flode whiche drowned but the countre of egypte onely a fore the whiche the sayd Hermes departed thens and went thrugh all landes tyll he was foure score yere olde and two. And with hym had .lxxij. persones of dyuers tonges. Whiche alway stered exorted the people to obeye our lorde god / and edyfied. Cviij. townes whiche he fulfylled with scyences. And was the fyrst that foũde scyences of scoles & establysshed to the people euery clamat lawes couenable and apperteynynge to theyr opynyons / to the whiche. Hermes the kynge in to dayes gaue greate audyence & obeysaunce in all theyr landes and so dede thenhabytaũtes of the Isies of the see / he cõstreyned them to kepe ẏ lawe of god in souỹge trouth to dyspyse the worlde to kepe Justyce to wynne the saluacyõ in the other worlde / he commaunded oraysons and prayers to be sayde and to faste euery werke one daye to destroye the enemyes of the lawe to gyue almes to the poore goddes people / that is to say to the feble and

Inpotent he commaunded that porke flesshe and camelys shulde be eten and suche semblable metes and commaunded them expressely that they shulde kepe thē for periury he stablysshed many festes at certayn seasons and ordeyned also dyuers persones to offre sacrifyces at the rysynge of the sonne and somother at the fyrste newe mone / and atte the coniunctyon of the planetes / and also whan the planettes entre in to theyr houses / and whan they ascended and whan they descended. The sacrifyces were of many thynges that is to saye of roses / of floures / of greynes / of whete of barley / of frutes of grapes / of lycours of wynes. ¶ And the same Hermes sayd that it was not recompense sufficient to thanke god onely for the grace he hath sent vs. ¶ And sayd O thou man yf thou dredest god well thou sholdest neuer fall in to the pathes that bryngeth man to harme. ¶ And sayd make not youre clamours to god as Ignoraunte full of corrupte wylfulnes and be not inobedyent vnto our lorde god nor trespassoures to his lawe. ¶ And wyll none of you doo to your felowe otherwyse thenne ye wolde be done to / but be concordaunt and loue to gyder vse fastynge and orayfons in pure and clene wylles. Contreyne you to doo good dedes humbly and without pryde in suche manere as of youre werkes may growe good fruytes / and kepe you oute of the companyes of theues of fornycacoures and of those that vse euyll werke. ¶ And sayd kepe you that ye be not periured / and let trouth be alway in your mouth and fwere not but ye and naye enforce you not to cause them fwere that ye knowe wyll lye lest ye be parteners to theyr pariury and putte your truste in god

that knoweth all secretes & he shall Juge you in equi-
te at the grete day of Jugement whan he shall gyue
renumeracyon to the good for theyr goodnesse and pu
nysshe the euyll for theyr wyckydnesse. ¶ And sayd be
ye certayn that the redemptor our lorde is the gretest
sapyence and the gretest delectacyon that one ought
to haue of whom all goodnesse cometh & by whom all
the gates of wytte and vnderstandynge ben opened
And god that hath loued his seruauntes hath gyuen
them dyscrecyon & hath establysshed prophetes and
prophecyers & mynystres fulfylled wt the holy ghoost
by the whiche he hath manyfestely shewed vnto thē
the secretes of the lawe / & the trouth of the sapyence
to thentent that they sholde eschewe all errous and ap
plye therin to all good dedys and sayd vse sapyence &
folowe the lawes be mercyfull and garnysshe you wt
good doctrynes / thynke and loke well vpon your wer
kes without hastynge you to mykyll and in especyall
whan ye shall punysshe mysdoers & yf ye vse ony ma-
nere of thynge lykely to synne be not shamefast to wt-
drawe you therfro & to take penaūce for the same for
to gyue other exāple for yf it be not punysshed in this
worlde it shall be at the grete daye of Jugement & su-
che shall be tormented wt grete paynes without ony
pyte taken vpon them. And sayd correcte you by your
selfe and folowe the wyse man lernynge of them good
vertues and lette all your desyre be to wynne good re-
nowme & fame employe not your tyme & your mynde
in falshede nor in malyce / and sayd loke ye sette noo
baytes to the noysaunce of ony body / nor that ye seke
theyr hurtes by cautelles or subtyltes. For suche wer
kes wyll not be hydde but at the last they wyl appere

¶ And sayd constreyne you to annexe the loue of god & of your fayth vnto sapyence and yf ye doo so all your lyfe it shall be to you a grete profytable Wynnynge/ and of that noble vertue shall come vnto you grete benefyces than yf ye sholde assemble grete gold & syluer or other treasours not durable/ for it shall be to you a grete ryccsse in the other Worlde that neuer shal haue ende. ¶ And sayd be all one Within & Without in that ye shall speke & beWare that your Wordes be not contrary to the thoughtes of your herte. ¶ And sayd hũble & obeye your selfe to your kynge & your prynces & Worshyppe the grete mynysters vndre them loue god & trouth & gyue true counseyll to that entent ye maye the more holy w̃ your good penaunce be in the Waye of saluacõn. ¶ And sayd yelde louynge vnto our lorde as Well in your trybulacyon as in prosperyte in your pouerte as Well as in youre rychesse. ¶ And sayd ye shall bere hens none other thynge but youre Werkes and therfore beWare that ye iuge not vniustely/ & desyre rather to haue pouerte in doynge good Werkes than ryccsse in synne/ for rychesse may soone be loste & good dedys shall euer abyde. ¶ And sayd beWare of to moche laughynge and mockynge ony persone a l be it ye perceyue in hym ony foule or euyll tatche yet rebuke them not dyshonestely but thynke that god hath made you all of one matere & myght haue made you as euyll as he Wherfore ye ought to thanke his goodnesse ẏ hath sheWed you suche grace & hath kept you fro myschefe in tymes past and present and pray hym of his mercy he Wyll so kepe you forth. ¶ And sayd yf it fortune that the enemyes of youre fayth Wyll dyspute With you by dyuerse and sharpe sayenge anſWe

re them in swetenesse & in humylyte praynge god to be of youre coũseyll & that he wyll adresse all his creatures to the good fayth for theyr ꝑpetuall saluacyon. ¶ And sayd be scylent in counseyll and be well ware what ye speke before your enemyes leste ye resemble hym that seketh a rodde to be betten with all. ¶ And sayd ye may not be Just without ẏ drede of our lorde god / by the whiche ye atteyne helpe of the holy ghost that shall open you ẏ gates of paradyse wherin your soules shal entre with those that haue deserued euer lastynge lyfe. ¶ And sayd esche we the cõpany of those that loueth you not of euyll people of dronken men and ignorauntes. And whanne ye thynke ony good thought exsecute it & ye maye incontynent leste ye be let or withdrewe there fro by ony synystre or euyll tẽptacyon. ¶ And sayd haue noo enuye thought thou se ony prosperyte come to an euyll man for his ende shall not be good. And sayd make your chyldren lerne good in theyr youthe or they fall to malyce / and soo ye shall not synne in them. ¶ And sayd worshyp and praye to our lorde with a clene wyll and adresse all your desyres to hym and shall helpe and enhaunce you. What part so euer ye go and subdewe your enemyes vnder you. ¶ And sayd whan ye wyll faste make fyrst clene your soules of all fylthe that your fastỹge may come of pure hert wout ony euyll cogytacõns whiche god reputeth wyle & as ye ought to absteyne your selfe fro metes so ought ye to absteyne fro synne for it satyffyeth not to spare metes & doo euyll dedes. ¶ And sayd in your yonge age vysyte our lordes houses and let all your oraysons be in swettenes & humylyte withoute pompes or pryde / & whan ye be moost mery in youre

houses with your folkes haue in remembrañce of our lordes poore indygent people and departe vnto them your almes. ¶And sayd gyue confort to prysoners to them that be in sorowe & trouble/hele ỹ seke/clothe the naked/gyue mete to the hungry drynke to ỹ thrusty/herberowe pylgremes/make satisfaccion to your credytours & pacyently suffre the Iniuryes that ben done vnto you. ¶And sayd dysconfort not them that ben in afflycyon but helpe them w̃ swete & pleasaũte wordes/and yf it be suche as afore haue hurte you benygnely forgyue it them satisfyenge you with ỹ payne that they suffre. ¶And sayd enforce youre selfe to wynne frendes/& than fyrst preue them or ye putte to moche truste in them lest it be to your hurt/and that after therof ye repente you. ¶And sayde he that god exalteth in this world ought to take no pryde nor vayne glorye in it/not repute hymselfe gretter than one of his felowes for god hath made ryche & poore of one creacyon thrugh whiche all be egall. ¶And sayd beware that in your Ire or Indygnacyon there escape out of your mouth no foule wordes for it is dyshoneste & engendreth hate it is not quenyent for hym that wyll haue scyence to seke it by mede or for money but onely by delectacõn and bycause it is more precyous than other thynges. ¶And sayd that thyge is good & noble that causeth in his realme goode lawes to be kepte & mayntened & the badde to be layde downe. ¶And sayd largesse and lyberalyte is knowen whan a man is in necessyte & poorete and pacyence whan one hath power to Juge & be auẽged. ¶And sayd he that worshyppeth ỹ wyseme louyeth Justyce & doth good dedys and enforceth hym to wynne syences and good

condicyons & therfore he shall fynde that lyketh hym in this World or in ỹ other. ¶ And sayd he is vnhappy bothe here and there that hath Witte and Wyll lerne no scyẽce ne doctryne. ¶ And sayd he that Wyll not teche that / that he vnderstandeth in scyence and good condycyons he shall be partener to the ignorraunce of froward folke and he hath dyspyed to teche scyence to hym that is cõuenable vnto he ought to be depryued of his benefyce in this World / but there is none that doth so saue Ignoraũt folkes Whiche commonly ben envyous froward & yll Wylled. ¶ And sayd lyberalyte & largesse be better in scyence than in rychesse for ỹ renomme of a Wyse man abydeth & the rychesses abydeth not. ¶ And a man ought not to offende nor hate hym but ought to do good ayenst harme for the Werkes of the Wysemen is preued in thre thynges that is to saye to make his enemyes his frendes and to make the rude connynge and to reforme the euyll dysposed vnto goodnes. ¶ And sayd he may be called good Whan other fare the better for his goodnesse. ¶ And sayd he that loueth the Wele of his neygbour as his owne. ¶ And sayd that grete scyence prouffyteth lytel to a couetous man. But lytell scyence prouffyteth moche to hym that withdraweth his courage from couetyse. ¶ And sayd that the lyfe may be resembled to ỹ sleynge of an arowe and the deth in lyke ỹ lyghtynge therof. ¶ And sayd / it is more merytory and better to haue pytye vpon the fole than vpon the Worldely Wyse man. ¶ And sayd he that holdeth hym not satysfyed With that / that god had sent hym deserueth not to haue more. ¶ And sayd a reporter or a cõtryuer of tales comonly other he lyeth to hỹ that he telleth them

or he is fals to those ẏ he hath sayd it of. ¶ And sayd derysyō and scorne putteth a waye & wasteth loue as the fyere dothe the bronde. ¶ And sayd the enuyous man is frendly to hym that is present & in his absence is his enemy & so sheweth hym his frende by worde and enemy by dede. ¶ And sayd one enuyous man serueth of nought but to dysprayse all other. ¶ And sayd he is ryght sure that feleth hym selfe withouten gylt & is in none surete that wyl not knowe his owne gylt. ¶ And sayd beware obeye not vnto couetyse for whan ye wold it wyl not obeye vnto you. ¶ And sayd he that gyueth good counseyll to other folkes begynneth to do prouffyt to hymselfe & was axed of ẏ sayde hermes what it was that most leted & troubled man He answered Ire & enuye after they axed hym wherfore the wyse man stode more atte gates of the ryche man than the ryche man atte gates of the wyse man And he answered ẏ wyse man knoweth the prouffyt of the ryche / and the ryche knoweth not the prouffyt of the scyencyall wyse man. ¶ And sayd he that hath wytte and dyscrecyon & knoweth it not in dede resembled the treee that bereth no fruyte. ¶ And sayd he is wyse that knoweth ignoraunce & he that knoweth it not is ignoraunt and he that knoweth not hym selfe how sholde he knowe or deme another. And sayd ther be two manere of men / the one seketh and can not fynde the other fyndeth & can not profyte. ¶ And sayde sapyence is lyke a thẏge fallen in a water whiche can not be founde but by them that well serche and set it from the bottom. ¶ And sayd without chastyte a mā can not be very perfyghtly wyse & without wytte he may not be perfyght in scyence. ¶ And sayd discyply

ne is the ornement of wytte/ wͤ the whiche euery mā oughte to enryche hymselfe. ¶ And sayde it is not honeste to chastyse a man afore all folkes rather a part. ¶ And sayd whan a man often excuseth hym selfe his knowen gylt it causeth his erroure the more to be remembred. ¶ And sayde ignoraunt persone is but lytell all be it he be olde ⁊ the wyse is moche all be it he be yonge ⁊ the worlde dysprayseth now a dayes those that afore it was wonte to worshyp the erth wasteth ⁊ eteth them that afore it was wont to nourysshe ⁊ fede. ¶ And sayd the fole is knowen by his wordes and the wyse mā by his werkes. ¶ And sayd therbe fewe folkes enuyous of a dede man but therbe many that wyll lye vpon them. ¶ And sayde be mery ⁊ glad ⁊ it suffyseth to angre thenuyous man. ¶ And there was axed of ẏ sayde Hermes why he maryed hym not he answered he that can not swym̄e in the se alone howe sholde he bere an other in his neck swym̄ynge. ¶ And sayde kepe ẏ oute of the cōpany of a Jangeler whiche resembleth to a thynge that semeth good a ferre and nygh it is ryght nought. ¶ And sayd he that wyll do euyll at thyn Instan̄ce ayenst an other ryght so wyll he at his Instan̄ce do ayenst ẏ. ¶ And sayd he ẏ wyll preyse the of vertues that ben not in the ⁊ thou reioyce it he may well alledge the vyces that he seth in the ¶ And sayd Jere troubleth reason and letteth al good werkes ⁊ furthereth all euyll. ¶ And sayd he that laboureth in tha / that may not auayle leseth therfore ẏ that myght profyte. ¶ And sayd ẏ hurte and the trouble that is done caused by euyll people letteth ẏ dysyre and well of the good. ¶ And sayd whan thy frende erreth or mystaketh hym ayenst the yet as moche as

thou may departe not from his amytye but assaye ꝑ meanes to redresse hym. ¶ Also sayd Wyse kynde and true is he that wyll lyghtly forgete the errours of his frende. ¶ And sayd it is better chastyse thy selfe than lete other doo. ¶ And sayde the goodnesse that cometh of an ignorant man is lyke therbes that growe on a donge hyll. ¶ And sayd and cuyll felawe is lyke a tree kyndeled wherof the one branche setteth the other a fyere. ¶ And sayde the noblest thynge that god hathe made in this worlde is a man / & the rychest thynge to hym is reason by the whiche he kepeth iustyce and escheweth synne. ¶ And sayde the fole wyll knowe in hymselfe no vyle thynge & the ignorant weneth lyghtly a thynge be other than it is & the suspecyous man maketh many doubtes of that ꝑ he knoweth. ¶ And sayde a ryght recōmēdable thynge in heuen & in erthe is a true tōge. ¶ And sayd a kynge or a prynce ought not to gyue lordshyppes nor auctorytes but to good & mercyable folkes / and therfore they sholde loue them as the fadre doth his chyldren. ¶ And sayde it sholde suffyse a man & ought to holde hym selfe recompensed whan his aduerse partye requyred of hym pardon & it was axed hym what was a lyberall thyng he sayd to gyue syluer to vnknowen men for the loue of ꝑ knowen men & to forgyue them that haue noyed hym for the loue of them ꝑ haue holpen hym. ¶ And sayde the lyke in this worlde is so shorte ꝑ ther ought none ꝛceyue hate nor wyl harme to other. And sayd establysshe & ease thyn ire w̄ thy pacyence thy ignorāce w̄ thy sapyence thy forȝetfulnesse w̄ thy remembrauuce. And sayde it is a good sygne whan a chylde is shamefaste / for it sheweth he shold haue wytte. And sayd it is wel

done that thou do good Whyle thou art in prosperyte for peraucenture in aduersyte thy power shall lacke. ¶And sayde he putteth hym in daūger that abydeth in prouynce Where there is no lorde that Wyll venge the iniuryes done therto Where there is not iuste Juge Where there is no Wyse leche / Where there is none abundaunt market & Where there is no renning Water. ¶And sayd it appteyneth to euery man With all his power to seke scyence & therwith to fortyfye hym hauynge a good eye vpon his enemyes / and beWare he be not reysed to hyghe in pryde by lordshyppe or other rychesse his wyl his wordes & his dedys alWaye to be egall & so shall god loue hym and his successyon. ¶And sayd there may none escape to be at the grete day of Jugement & his helpe shall be there by .iij. thyn̄ges discrecyon / chastete / & good Werkes. All thynges may be lefte saue good dedys. All thynges may be chaunged saue nature. All thynges may be redressed and reformed saue cuyll dedys. All thynges may be eschewed saue deth & the sentence of our lorde. ¶And sayde it is not meruayll trough he be good that is not couetous / but it Were greate meruayll yf a couetous man Were good. ¶And sayd ỳ errour of a Wyseman may be resembled to a crased shyppe Whiche in drownynge her selfe drowneth many other. And sayd trustе is in maner of a bondesshyp & mystrust is a lyberte. And the sayde Hermenes correctynge kynge Hamon gaue hym this precepte & charge loke that fyrst afore all thynges ye loue / drede & obeye our lorde god ¶And sayd all men ỳ haue domynacyon & lordshype vpon ỳ people ought alWaye of necessyte to haue .iij. thynges in mynde. Fyrste to remēbre the people that

be subgecte vnto hym. Secondely all be it that they be in his seruytude yet ought he to his power to kepe thē in fraunchese & lyberte & not in chraldom. Thyrdely how his lordshyp & power in this worlde may not longe endure. ¶ And fayde. O kynge hamon it behoueth the to kepe thy soule ryght wysely in wyll and worde & thou oughtest not to be slouthfull to ẏ destruction of the mescreauntes but to constreyne them to obeye our lorde god & desyre not to haue ony rychesse without it be ryghtfully goten for thynge verely the people wyll alwaye obeye to them that do ryghtfully & well/ & that wyll mayntene them & there may noo well be in a realme without it be habundaunt of people/ for the decay of a realme is fawte of people and yf they withdrawe them the prynce is lefte lorde alone/ & therfore remembre well thy dydes & eftsones thȳke on thy soule and putte in that garyson all ẏ thou shalte haue nede of in the other worlde & yf it happen that ẏ must goo in the werre in thyn owne persone/ be ware well that thyn enemyes surpryse the not be slouthefull soiournynge/ & whan thou goost to batayle loke that fyrst thou solicite and exhorte thy people as corageously as thou can & loke that all thyn abylements of warre be redy & euery man set in his warde & appoynted how they shall fyght and set out. And be ware well that thou be not surprysed by thyn enemyes for lacke of watche & good especyall. Therfore multyplye thy scowte watche & thȳ aspyes so ẏ thou mayst alwaye knowe ẏ guydynge of thyn enemyes/ and loke that thou be sure they deceyue the not. And whan thou shalt cōmaunde thy folkes to do ony thynge loke secretly whether they haue obserued it after theyr

charge or not Whiche shall make them drede the more to offende the. ¶ And Whan thou shalt commaunde ony lettres to thy clerke to be made sygne or seale thē not tyll thou haue ouerseen them for many haue ben deceyued therby. ¶ Ware thou be not to familyare w̄ them that thou knowest not vttre not the secretes of thy herte but to them ỳ thou haste proued & knowest true vnto the gouerne the so wysely that thy knyghtes & the people may haue pleasure of the and gladde to be in thy company and delyte them to see the ryghtfull & of good gouernaunce. Slepe no more than shall suffyse onely for the sustentacyon of thy body and the rest of thy herte and entremet not nor let thy Werkes be but in ryght Wysnesse & trouth without dyssymulacyon & slouth nor delay not that thou must nedely execute. Susteyne and loue also tho that be grete multyplyers that is to saye the commones that labour the erth by tylthe & so Wynge sedes vpon the same by the Whiche the realmes and countres of the people be susteyned the knyghthode multyplyed and the houses full of rychesse / Wherfore suche thynges wyl be gretly kept & cherisshed and it behoueth onely to worshyp those that be good euery man after his dyscrecyon cōdycyon & scyence to that entent that the people maye so knowe them & be bounteuous to all those that seke scyences to corage them the more to lerne and entende to studye so that the realme or prouynce may be the better for theyr connynge. Belye thy selfe to punysshe malefactours & those that putteth the in daunger or trouble Within thy realme or lordshyp make stryke of theyr hedes publykely that other may take exam-

ple bythem. A theefe lette his hande be ſtryken of to
a robber of the hyghe waye let hym be hanged that ỹ
waye may be the ſurer. Brenne ỹ ſodomites and pu-
nyſſhe the men take in fornycacyon after theyr eſtate
and the women in lyke wyſe. Ware the wordes of ly-
ers and ſuche punyſſhe ſe ỹ pryſoners onces in a mo-
neth and delyuer thoſe that ought to be delyuered and
gyue them of thyn almes. Punyſſhe incotynent tho-
ſe that deſerueth it / yet not ſo haſtely but ỹ they may
haue leyſyr of repentaunce and that other let hym be
kept tyll thou knowe ỹ throuth whether he be gylty
or not beware alſo vſe not thyn owne counſeyll onely
but be aduyſed by men of age & diſcrecyon / and ſuche
as ben expert in many thynges and whan thou ſhalt
fynde one ſuche iuſte and ryghtfull be counſeyled by
hym or elles reporte the to the mooſt holſome opyny-
on of all thy cõſeyllours & god ſhall helpe the. ¶ And
ſayd he is noble that vſeth goodneſſe and it is a grete
goodneſſe to vſe Juſtyce and chaſtyte and to gyue ly-
berally or it be axed. ¶ And ſayde whan a kynge or a
prynce can nor wyll reſtrayne his euyll vyces & coue-
tyſe how ſholde he repreue his ſeruauntes and whan
he can not correcte his propre ſeruauntes howe ſholde
he correcte and guyde all his people and ſpecyaly tho-
ſe that ben ferre from hym therfore it behoueth a kyn-
ge or a pryncc fyrſte to be lorde ouer hym ſelfe and af-
ter vpon other by ordre. ¶ And ſayd a good kynge or
a pryncc ſholde not be to full of ſuſpeccyon for it wolde
make men drawe fromhe hym. ¶ And alſo he ought
not to haue ony of that dyſpoſycyon in his houſe /
and in eſpecyall bachyters / tretryuers / or reporters

of tales for whanne there is dyuysyon or trouble in a kynges or in a prynces house lyghtly no good coũseyll lours or seruauntes wyll abyde there.

TAc sayde he that can not refrayne his Ire hathe no power ouer his wytte. And sayd a wyse kynge or a prynce ought not to make comparysons nor dysputes vndyscrecyon with a greter & a myghtyer than he is ¶ And sayd whan a kynge or a prynce hath cõquered and ouercome his ennemyes he ought to mayntene them in Justyce in good custumes & lyberalyte & pacyence and so may he make of enemyes his frendes. ¶ And sayde a kynge or a prynce assembled ouc outrageous tresour & dyspysed it not as it appertayneth he shall lese both it & his realme. ¶ And sayde the people are to a kynge as the wynde to a grete fyere for the more the wynde is the stronger is the fyere ¶ And sayd a kynge or a prynce ought to knowe those that well & truely haue serued hym and establysshe those aboute hym selfe after trouth wytte & cõynge & ought to gyue and be bounteuous vnto them after theyr merytes. And yf he gyue by wyll to noughty folke that haue not deserued it It putteth a waye ỹ courage of his good seruaũtes to serue hym well any lenger / & so shall he be hastely soo full of noughty people

that whan he wolde he can not be delyuered of them. ¶And sayde it is conuenyent for a kynge or a pryncе to lerne and knowe but not all for there is many thynges that a kynge or a pryncе ought not to knowe nor vnderstande.

Saquinus sayde ỹ men receiue gret benefyces dayly of our creatoure all be it ỹ they be synners. Than they be bounde to thanke hym for his graces and to aske hym pardon for theyr trespasses. ¶And sayde many thynges seme right good that be full badde & after gretely blamed. ✠ And many thynges be dysprayſed in the begynnynge that after warde ben founden good and desyred. ¶And sayde better it is to the to haue grete necessyte than to borowe of hym in whom thou haste no truste. ¶And sayd yf thou labour to teche a fole the more shall folye encrece. ¶And sayd I merueyll of those that absteyne them from metes noynge to the body & maketh none abstynence of synne. ¶And sayde multyplye sylence for that auoydeth perylles and ble trouth whiche dyscyplyne shall mayteyne the & thy werkes & he that wyll well kepe the fayth ought to lene to his frende of his good and to be gracyous to them that knoweth good and no denyer of Justyce to his enemye/& to eschewe all thy-

Omer.

OMer was an auncyent versifyer in grece & of ỹ gretest estate ther he was after Moyses. v. C. lx. yere he made many good thynges & all ỹ vercyfyer of grece folowed his dyscyplyn / the whiche Omer by fortune was takē & enpryſoned & put to be ſolde as a pryſoner or a boūde man. And than one axed hym̄ whens he was / he sayde of his father & of his mother. Wyll thou that I ſhall beye the / & he anſwered why axed thou me counſeyl whan thou wylt do w̄ thy ſyluer. And they axed hym wher to he was good. he sayd to be delyuered and ſo abode longe in pryſon & at the laſt they lete hym go. He was a man fayre formed & of large ſtature & lyued. C. viij. yere. And here after folowe his saynges. He is dyſcrete that can refrane his tonge. ¶ And sayde he ỹ werketh by counſeyll gyueth hym ſelfe reſt and labour to other. ¶ And sayd it is a frendly lyuynge to dele with oute fraude & barat. ¶ And sayde accompanye the w̄ good poeple & thou ſhalt be one of them accompenye the with badde and thou ſhalt be one of thoſe. ¶ And sayde he is good & lyberall that applyeth hym to good werke and clene and that putteth them in execucyon or euer there come ony occaſyon of empeſſhement. ¶ And sayde the herte ſhyneth in vertue and is ſure

Whan it is set in sapyence and fraude and barat is ỹ fruyt of euyll thoughtes. ¶And sayd the mouth sheweth ofte What the herte thynketh. ¶And sayd ỹ loke sheweth somtyme the dyspolycyon of the hert a fore the Wordes ben spoken. ¶And sayd it is a grete surete for a man to purueye by tyme in his causes. ¶And sayde it is a merueyle of a man that may be in resemblaunce to god & enforceth hym selfe to be lyke to the beestes. ¶And sayd be Ware thou do ne take no thynge that thou feresst be to accused of. For yf thou do ỹ shalte be the accuser of thy selfe. ¶And sayd payne thy selfe to Wynne good condycyons & vertues for there by vyces & harmes shall be eschewed. And sayd there Was somtyme a Wyse man scaped out of a broken and lost shyppe in to an Isle of the see & so beynge there alone dreWe a fygure of geometry vpon the sandes WherWith he Was founde by certayn shypmen ỹ brought hym to the kynge of that grounde tellynge hym that cas and auenture. And therfore the kynge sent thorough all his prouynces and charged them they sholde enforce them selfe to lerne and haue suche connynge as sholde byde With them after theyr shyppe Were lost that is to saye scyence and good Werkes. ¶And sayd a man bereth With hym two vesseles the one before and the other behynde. In that before be the errours and vyces of other folke. And in that behynde be his owne vyces. ¶And sayd to his sone/ beWare that thou be not couetous for yf thou be couetous thou shalte be poore. ¶And sayde yf thou be pacyent thou shalte be praysed/ and yf thou be proude thou shalte be blamed. ¶And sayde a man is better

than all other beſtes of the erthe. ¶ And ſayde ſapience is as to werke by ſcyence. ¶ And ſayd knowlege is better than Ignorauunce. ¶ And ſayde this worlde is one houſe of marchaũdyſe ſome wyne therin by theyr good dedys & ſome leſe by theyr euyll gouernaunce. ¶ And ſayde by grete dylygence ſome men attayne to theyr purpoſe. ¶ And ſayd he that hath grete myght & gouernaũce in this world ought to haue no gretere ioyſſynge / & he that hath none is dyſpeyſed. ¶ And ſayd there is no wyckeder thynge than lyenge & there is no goodneſſe in a lyer.

Salon was of Athenes and made many bokes of predycacyons and eſtablyſſhed the lawes ther whiche was a cyte in thoſe dayes ſulfylled w wyſe mẽ he made many vſes techynge folkes to eſchewe theyr pyre wylles. And ſayd whã thou wylt do ony thynge ſo lowe not thy owne wyl but ſeke counſeyll and therby ſhall y knowe the trouth of the werke. I was aſked hy what was the mooſt dyffyculte in a man he anſwered to knowe hymſelfe to kepe his fraunchyſe or lyberte to ſpeke in places where he ought not to be angry w that he may not amende and to couete that that he maye not haue. ¶ And ſayd the thynges of this worlde are eſtablyſſhed by lawes & the lawes be ſuſtyened by two thynges that

god doth that god loueth / & he that doth the werkes that god loueth is to warde god & he that is to warde god is nyghe vnto hym. ¶ And sayde god is not worshypped by the sacrifices or by other oblacyons done vnto hym but onely by the wyll & acceptable ententes ¶ And sayd he that clatereth moche it is a sygne that he hath lytel knowlege ¶ And sayd at al tymes what someuer thou haue in thy remembraunce that god is by the & knoweth thy thoughtes & sete thy dedys And therfore by reason thou oughtest to be ashamed to do amysse. ¶ And sayd onely knoweth the wyseman that dredeth hym and merueylle not though the people knoweth not the. ¶ And sayde god hath not in this worlde a more couenable place than in a clene and a pure soule. ¶ And sayd a man ought to speke of honest & good thynges & elles harkyn to them that wyll talke therof. And sayd grudge & eschewe all ydle thynges as well of ỹ as of other but in especyall of thy selfe. ¶ And sayde purchasse ỹ goodes of this worlde in ryghtfull laudable & worshypfull manere & dyspende them in lyke wyse ¶ And sayd kepe thy pacyẽce whã thou herest losynges & do tho dedys that no man may speke harme of & entende to the suretye of thy body / be attemperate at thy mete in thy drynke in lyenge with women & in all thyn other labour. ¶ And sayde enforce thy selfe to do so well that other men haue enuye at the. ¶ And sayde dyspende not to outrageosly nor be not to scarse so that thou be not bounde to thy tresour haue therin attemperaunce & mesure / whiche in all thynges is profytable. ¶ And sayde be wakỹg and herkynge to thy counseyll for thy nedys. for yf thou sloughtit or slepe it myght cause the to be par-

tener of thyn owne deth. ¶And sayde medyll the not to do ony thynge ꝑ ought not to be done. ¶And sayde he that is not cõtent can not ateyne to trouthe. ¶And sayde he that hath no scyence ought to be dyspraysed. ¶And sayd the Juge that demeth not ryghtfully deserueth grete blame. Ware that thy tonge speke noo vylayne nor that thou gyue thȳ eres to here it. ¶And sayd a man ought not tẽforce hym selfe in this worlde to make pourchalles nor byldynges to serue other ofter his deth but ought to peyne hym to wynne and to gete suche thynges as may profyt hȳ after his deth ¶And sayd it is better to a man to lye vpon ther harde grounde beleuynge fermely in god than to lye in a bedde of gold puttynge doubtes in hym. ¶And sayde lete thy marchaundyse be spyrytuell & not corporell & thencresse and wynnynge shall be good and durable. ¶And sayd he that hath pyte vpon his owne soule sereth our lorde. ¶And sayd whan thou wylt set vpon ony man thynke ꝑ woldest defende the yf thou were sette vpon. ¶And sayde dyspose thy soule to receyue all good aud couenable thynges. ¶And sayde sette aside the vanytes of this worlde for they lete and empesche thy reason. ¶And sayde thou oughtest not to slepe ony nyght tyll thou hast remembred and consydered the dedes of the day past. And yf thou haue wel done be gladde and Joyous therfore and thanke god therof. And yf thou hast erred and done a mysse repente the therof & aske forgeuenesse and pardon of god/& in thy selfe doynge thou mayst obteyne vnto his grace. ¶And sayde whan thou shalt begynne ony werke pray god of helpe to bryngeit to a good conclusyon.

¶ And sayd yf thou haue haunted ony felowe & thou see his company is not couenable vnto the spare it & yet dele so that he be not after thyn ennemye & proue euery man by his dedes & not by his wordes for thou shalt fynde many of euyll werkes and good wordes. ¶ And sayd a man may not refrayne hym fro doynge anysse but whā trespasseth lette hym beware to fall ony more in that errour. ¶ And sayd wyne is enemye to the soule in takynge of it outrageously / and lyke settynge fyre to fyre. ¶ And sayde a seruaūt ought to be obeyssaunt vnto his lord but not so absolutely that he lese therby all his lyberte & fraūchyse. ¶ And sayd it is more couenable for a man to suffre dethe than to put his soule in perpetuel derkenes. ¶ And sayd lette not to doo good dedys though they be not pleasaunt to ỹ worlde. And dele alwaye so to thy power that thy soule may stande in good and noble stante what somcuer fall of thy body. ¶ And sayde a clene & pure soule hath no delyte in wordely thynges. ¶ And sayde go not the pathes that thou mayst gete hatered therby. ¶ And sayde thou oughtest to wynne frendes for the mayntenynge of thyn estate & do not tho thynge that thou coueytest but that thou oughtest to do & take hede whan thou shalte speke & whan ỹ sholde holde thy peasse. ¶ And sayde he defreyneth hym from couetyse that letteth not to spende his good for frendes.

¶ And sayde put all couetyse from ỹ & than shalt thou perceyue trouth. ¶ And sayd he is not very paryēt ỹ suffreth but as moche as he may but he is presently paryent that suffreth ouer his power. ¶ And sayde ryght as a leche is not reputed nor taken for good nor

connynge that heleth other and can not hele hym selfe
ryght so is he no good gouernour that commaundeth
other to eschewe vices & neyther can nor Wyll leue thē
hym selfe. ¶ And sayd the Worlde baryeth now With
the and now ayenst ỹ. yf it be w̄ the thynke to do Well
and yf it be ayenst the take it pacyently. ¶ And sayde
many harmes cōme to bestes by cause they be dōme
vnto men thorough theyr owne speche. ¶ And sayde
harde it is to greue hym that can absteyne hym from
foure thynges that is to Wytte hastynesse Wylfull fro
Wardenesse/pryde & slouth. For hastenesse causeth re-
pentaunce. Wylfull froWardenesse causeth losses pry-
de causeth hattered. And slouth causeth dyspreysynge
He sawe a man ryght nobly & ryche arrayed Whiche
had byle & foule Wordes to Whom he sayd Other spe-
ke after thy̆ array or lete thyn array be after thy Wor-
des. The kynge than of Cecyle desyred hym to dWell
With hym. To Whome he sayde thy Werkes & thy de-
meanynges be contrary to thy profyt and thy offyce
is not Well exsecuted/ for thou destroyest the founde-
ment of thy fayth/Wherfore I Wyll not dWell With ỹ
for the physycyen is not sure/ for amonges his pacy-
entes he may take sekenesse. ¶ And sayd yf thou Wylt
that thy chyldren or seruaūtes do no fawtes thou de-
syrest a thynge innaturall. ¶ And sayde the soule that
is in the company of good people is in delectacyon and
Joye/ & Whā it is amonge euyll it is in sorow & heuy
nesse ¶ And sayd the Wyse man thynketh on thy Well
of his soule as accentyuely as other attēde to the Well
of theyr bodyes. ¶ And sayde take frendshyp of them
that thou seest folowe trouth & thynke or thou Werke
¶ And sayd ryght as a physycyen can not hele his pa

is to say by swerde & by banere. ¶ And sayd to his dy scyples beware that ye be no mokers for that engendreth hatered. ¶ And sayde the vertuous laudes of a man be not these ẏ he gyued hymselfe but those that ben gyuen hym for his good werkes And it was axed hym who was leberall. He sayd he that vseth lyberalyte not couetynge other mennes goodes. ¶ And sayd an euyll tonge was sharper than a glayue. A ryche man asked hym what were his goodes. he answered my tresor is suche that no man may haue it without my wyll & may not be amynisshe for no thynge that I gyue of it / but thou mayst departe with none of thyn without dimynuacyon. ¶ And sayd yf thou wylt the loue of thy frende shall abyde ferme vnto the be curtoyse to hym & spare hym in his angre or errour. And sayde thou oughtest not to gyue a man gretter preysynge in his presence thā he is worthy for be knoweth the trouth. And was axed hȳ how a man sholde wynne frendes. He answered in worshyppynge and seyenge good of them in theyr absence. ¶ And sayde a good soule hath neyther to grete Joye nor to grete sorowe for she reioysed not but whan she seeth good thynges and none euyll and hath no sorowe but whan she seth the euyll thynges and none good. And whan she loketh on all the worlde she seeth the good & the euyll so entermedled ẏ she sholde not symply reioysse her selfe nor trouble her selfe angrely. ¶ And sayde a kynge ẏ dooth ryght & iustyce shall reygne & gouerne well his people & he that dooth Iniustyce & vyolence seketh another to reygne for hȳ. ¶ And sayd it behoueth a kynge or a prynce fyrst to ordre & dresse hym selfe & after to dresse other or elles he shold he lyke hȳ ẏ wolde dresse

his shadowe afore hym selfe. & it was asked hȳ whan coũtres & townes were wel gouerned. he answered & sayd whan theyr pryces rule them after theyr lawes.

Sabyon was a grete defẽdoure of his neyghbours/and had certayn frẽdes whiche a kynge wolde sle. and whan the sayd sabyõ vnderstode it went with them in resystẽce of that sayd kynge whiche kynge assẽbled so grete nombre of knyghtes ayenst hȳ ẏ he was discomfyt taken and was cõmaũded to be put in ẽgyne and tormẽted without he wolde accuse them that were consentynge to make ware ayenst ẏ kynge/whiche sabyon answered ẏ for noo payne he wolde not tell that thynge ẏ sholde noye his frendes. & in deed beynge in the engyne cut his touge w̃ his owne teth to thentent ẏ he myght not accuse his felowes & frẽdes. & ẏ sayde sabyon lyued. xlviij. yere & here after folowethe of his sayneges to his dyscyples. ¶ And sayd yf ye lyse ony thynge say not ye haue lost it but say ye haue restored ẏ was not youres. ¶ And sayd to one of his discyples multiplye thy frendes & ẏ shal asswage thy care And sayd a wyse mã ought to be ware how he weddeth a fayre womã for euery man wyll desyre to haue her loue & so they wyll seke theyr pleasurs to ẏ hurt & dyspleasure of her husbande. ¶ And sayde delectacyon in ryches is a daungerous byce. & there came out of his

seruauntes vnto hym on a tyme & tolde hym ỹ his sone was deed/ & he answered ỹ he knew wel ỹ he was mortall & not inmortall / & a man ought not to drede ỹ deth of ỹ body but the deth of ỹ soule. One axed why he sayde so considerynge that he helde the opinyon ỹ a resonable soule myght not dye / he answered Whan a resonable soule is conuerted to the nature of a beest wt out vse of reason all be it ỹ it be substaunce incorruptible yet is she reputed for deed for she leseth the intellectyf lyfe. He founde a yonge pooze man syttynge vpon the see syde weppynge for ỹ aduersites of this world to whom he sayde dyspayze the not for yf ỹ were wt grete rychesse in the myddell of ponder see in grete danuger of thy body & of thy goodes ỹ wold wysshe myght hertly to be here wt onely thy lelfe saued / also & yt ỹ were prysoner & ỹ kepers wold sle the & take fro ỹ all ỹ euer ỹ haddest ỹ woldest be glad to haue onely the delyueraũce of thy body / the yonge man answered ỹ he told hym trouth well than sayd sabyon vnto hym now thyke thã that ỹ hast ben in all these daungers & hast escaped them & arte now at thy free lyberte therfore holde the content wt the state that thou now standest in / & soo ỹ yonge man departed gretely recomforted.

Dicta phi.

Pocras was dyscyple to esculapius the seconde whiche de-

stended of blode royall/ & he was the fyrste fynder of the art of physyke whiche he shewed & taught to his chyldren & commaunded it sholde not be lerned to ony straungers but onely from the fader to the sone & soo the sayd scyence to rest in them & commaunded ẏ they sholde dwell in the myddell habitacyon of grece in. iij. yle/ & ypocras rested in the yle of Thau/ and in the. ii. other Isles ẏ studye was lost in his dayes. The opynyon of the fyrst Esculapius was that physyke sholde be vsed onely by experyence for it was neuer founden but onely therby. And so was it vsed. M. cccc. yere after that tyll an other physyen called Methyous whose opinyon was that experyence without reason was a daungerous thynge & so they vsed these two opynyons. vij. C. yere tyll an other phisycyen came called Bramades/ whiche dyspraysed ẏ experyence sayenge ẏ to many errours grewe therby & that in occupynge phisyke a man ought to vse reason onely not withstādynge he had. iij. discyples whiche helde after hȳ. iij. dyuers opynyons. The one vsed experyence onyly the other reason onely. ẏ thyrde subtyll craftes & enchaūtemētes. And so these. iij. weyes were vsed. vij. C. yere tyll that Plato came whiche taught dylygently the sayenges of his predecessours in his scyence & shewed that experyence onely was daūgerous & reason onely coude not be suffycyent/ & toke the bokes as well of subtyll crafte & enchauntement as those of onely reason & brent them all but those that were of reason and experyence to gyder he reteyned & kept them & ꝯmaūded that they sholde be vsed & after his dethe he lefte the crafte to. v. of his discyples. The fyrst to ordyene physyke to the body. The. ii. to boxe and to lette blode

The.iij.to hele Woundes. The.iiij. to hele seke eyen. The. v. to kyntte & hele broken bones / and after this came Esculapius the.ii. whiche taught dilygently the dyuerse opynyons / and in especyall those of Plato / whiche he vsed and toke for moost true and resonable And he lefte after hym thre dyscyples that is to saye / ypocras &. ij. other Whiche dyed & rested that scyence & craft onely in hym than rested ypocras alone perfyght in vertues in his dayes vsynge reason. ¶ The whiche ypocras seynge the crafte of physike in Waye of pdicyon bycause all his felowes were dede / & that he was lefte onely in the yle of Than thought that he wolde for the moost profyt that the craft therof were shewed & taught not onely to his chyldren & kynesmen / but generally to all that were apte to lerne it and dampned in that scyence dyuers thynges & added to certayn compylacyons in breue wordes. And cõmaũded his two sones that were maysters of scyences ꝑ they sholde shewe it generally for he sayd it was more couenable that it sholde be taught straungers able and apte to the lore than to his owne kynnesmen not disposed to lerne and as he ordeyned it was done & is vsed to this daye & in his lyfe he shewed it to dyuers straungers & made them expert therin takynge promysse of them to teche it further. It happed ꝑ a kynge of Perse called Defour sent vnto ꝑ kynge of thysse of thau called pylate prayeng hym to sende hym ypocras & he wolde gyue hym. C. kyntalles ꝑ golde / and than was ꝑ lande of grece deuyded in many kyngdõs of ꝑ whiche sõme gaue truage to the kynge of Perse And so dyd that of thau / the whiche bad ypocras go to ꝑ sayd kynge of perse for to hele certayn pestylences

that were than in his reame saynge yf he went not it myght be to grete daunger to the yle seyenge ỹ sayde Pylate was not of power to resyste the sayd kynge of perse. The whiche ypocras answered that he wolde neuer go to hele the enemyes of grece. Also thenhabytaunces of the townes where he dwell in / sayde they had leuer deye than ypocras sholde departe fro them The sayd ypocras was. C. xlvj. yere after nabugodonosor he made dyuers bokes of physyke of ỹ whyche xxx. be had & of those .xii. ỹ moost be studyed by ordre Other bokes be also had of galyens makynge ỹ sayd ypocras was of lytell stature grete heed croke backe moche studyenge and of a lytell langage & moche lokynge downe to the erthe holdynge in his hande a flabotomye of munycyon for lettynge bloode / or a grene braunche profytable to the eyen / he lyued foure score vi. yeres wherof he employed .xvii. in studye / & there menaunt in exercysynge of conynges. And here foloweth dyuerse of his saynges. Pouertye in surete is better than rychesse in fere. ¶ And sayde ỹ the lyfe is thought shorte the peyne is thought longe experyence harde to come by & iugement daũgerous. ¶ And sayd the helth is not to be slouthfull in good exercyses & not to fyl his body wyth wynes & metes ¶ And sayd it is better to amynysshe ỹ hurteth than to encrease ỹ helpeth. ¶ And sayd ỹ hert is tourmented by .ii. passyõs ỹ is to saye with sorowe & thought of sorowe cometh the dremes & the fantasyes & of thought cometh tye wakynges & vnrestes & sorowe is a passyon of thynges past & thought is fere of thynges to come. ¶ And sayde ỹ soule is lost that setteth his entent on worldely thynges ỹ is to say in couetyse. ¶ And sayde he that

wyll the lyfe of his ſoule lette hym moꝛtyfye it & gyue it payne in this woꝛld. ¶And ſayd there may wel be loue bytwyne .ii. wyſmen / but not bytwene .ii. foles all be it that theyꝛ foolyes be egall / foꝛ wytte goth by oꝛdꝛe and may concoꝛde in one ſentence but in folye is no due oꝛdynaunce & therfoꝛe may they neuer cõcoꝛde in loue. ¶And ſayde a man ought not to ſwere but it is ſo oꝛ it is not ſo. ¶And ſayde hold you content with that / that ought ſuffyſe you. & ſo ye ſhall not haue no grudgynge the leſſe grudge ye haue the moꝛe ye fle fro malyce & wyckedneſſe withdꝛawe you alſo fro ſynne & ſeke thende of vertues and goodnes. ¶And ſayd he that wyl be fre lete hym not coueyte that thynge that he may not haue foꝛ and he do he is bounde therto and therfoꝛe yf thou wylt haue that ꝑ deſyꝛeſt deſyꝛe that thou mayeſt haue. It was aſked of hym a queſtyon of euyll & byle thynges. To the whiche he anſwered no thynge. They aſked hym wherfoꝛe he ſpake not. He ſayde that ſcyence was ꝑ anſwere of ſuche queſtyons. ¶And ſayd this woꝛlde is to no creature perpetuall therfoꝛe then lette none dyfferre oꝛ delay to doo good thynges as longe as he may & namely that / ꝑ he ſholde wynne good renõmee therby. ¶And ſayde he that knoweth not trouth is rather lyke not to doo it than he that is enfourmed & taught therto. ¶And ſayd ſcyence is lyke a rote of a tre and operacyõ is lyke the bꝛaunches & ſyence is lyke a thynge engendꝛyng. And operacyon is lyke a thynge engendꝛed. ¶And ſayde take a lytell of ſcyence at ones ſo that thou may ſte kepe it and lerne moꝛe. Foꝛ yf thou wylte take moꝛe at ones than they wytte may ſuffyſe thou mayeſt lyghtly foꝛgete all.

Pytagoras sayde ꝯ it is a ryght blessed and a noble thynge to serue god & to sauntefye his saynctes to dyspreyse the worlde to vse Justyce & of all vertues moost pryncypall is to absteyne hym from synne. And it is good to vse fastynges & studyes & to make hym to be beloued & it is good to haue scyence to vnderstande the trouth of thynges / and to lerne it to the men & shewe it to the women he ordeyned also predycacyons & to polysshe & enoyne ꝯ speche. ¶And sayde ꝯ soule is ppetuall & couenable to receyue merytes & peynes he moderated soo his mete & his drynke ꝯ he was at no tyme fatter nor lener than other he was a subtyll man & loued as well to do good to his frendes as to hym selfe / sayenge ꝯ goodes of frendes ought to be comyn. He made. CC. lxxx. volumes of bookes / and was borne in ꝯ cōtre of Samye. ¶And sayd an harme not durable is better than a welthe not abydynge & that was wretē both in his seale & ī his gyrdel. And sayd as ꝯ begynnynge of our creacyon cometh of god ryght so it is behoueful ꝯ at our ende our soule retourne to hym. ¶And sayd yf ꝯ wylt knowe god enforce not thy selfe to knowe ꝯ worldely people. ¶And sayd a wyse man reputeth not ꝯ worshyp of god in wordes but in dedes. And sayd sapiēce is to loue god & he ꝯ loueth

cyent without he tell hym the trouth of his dysease ryght so may not a man be well coũseyled of his frende wout he tell hym the playnesse of his cause. ¶ And sayde many enemytes grouwen for faulte of trust betwyx partyes & trust causeth often many harmes. And whan pytagoras sat in his chayre he vsed in the wynge his doctrynes to say. Close your pathes & go the ryght waye & so shall ye go surely. Attempre you from couetyse and your good estate shall dure / vse Justyce & ye shall be beloued & dredde / kepe not your body in grete delectacyons for and ye so doo ye shall not consusteyne the aduersytes that myght fall vnto you. And he sawe an olde man that was shamefast to lerne to whom he sayde. Scyence is better in age than in youth. ¶ And sayd yf thou wylt dyspreyse hy that thou hatest shewe not that thou art his enmye. ¶ And sayde a good kynge or prynce ought to thynke dylygentely to the state and guydyn of his lande / and ought to ouerse it as often as a good gardyner dothe his garden. ¶ And sayde it behoueth a kynge to gyue example hym selfe to kepe his lawes and se that his next kynnesmen and frendes do so after hym & it appartayneth not to a kynge to be proude nor to do after his owne wyll onely / nor to ryde couertely / nor in no derke nyght but gladely shewe hym selfe open faced amonge his people and subiectes and conuenyently be conuersaunt amonge them without ouermoche familyaryte. And whan a kynge or a prynce shall go to his reste / that he se there be good watche / and yf they fayle therin that he punysshe them well and to beware to ete the mete that a ialous woman gyueth hym or ony other suspecte persone. ¶ And sayd ỹ well

diſpoſed man remẽbreth but his ſynnes. And ỹ euyll diſpoſed hathe mynde but on his vertues. It fortuned his wyfe was deceſſed in a ferre countre & ſome axed hym yf there were ony dyfference to dye in theyr propre lande elles ferre frome thens. He anſwered whereſomeuer one dye the waye to the other world is all lyke. ¶ And ſayde to a yonge man that wolde not lerne in his ought / yf thou wyl not take payne to lerne thou ſhalt haue payne to be lewde & vnconnynge. ¶ And ſayd god loueth thoſe that be dyſobeyſaunt to euyll temptacyon. ¶ And ſayde good prayer is one of the beſt thynges that a man may preſent to god / yf ỹ are hym ony bone lette thy werkes be agreable vnto hym.

Dyogenes other wyſe called dogly bycauſe he had ſome cõdicyõs of a dogge & he was the wyſeſt man that was in his dayes. He diſprayſed gretely the worlde and laye in a tõne whiche he tourned for his auantage from the ſonne and the wynde as it pleaſed hym / & therin he reſted where ſomeuer the nyght fyll vpon hym he ete whan ſomeuer he was hungred / were it by daye or by nyght in the ſtrete or elles where without ony ſhame therof and was content with two gownes of wollen cloth in

the yere and so he lyued and gouerned hymselfe tyll his deth. Some asked hym why he was called dogly he sayde by cause I barke vpon the fooles and fawne vpon the wyse men. Alexandre the grete came vnto hym of whom he toke lytell regarde. He axed hȳ why he set so lytell by hym sayēge that he was so myghty a kynge and hadde no necessyte. He answered I haue nought to do nor set by hym that is bonde man to my thrall. Why sayd Alexandre am I so than. ye sayd dyogenes for I am lorde and maystre to all couetyse and holde her vnder my fete as my thrall and couetyse is thy maystresse and thou arte bounde vnto her and so art thou bounde to my thrall. Than sayd Alexander yf thou wylt axe me ony thynge of his worlde I wyll gyue it the. Dyogenes answered why shulde I aske the ony thynge whyles I am rycher than thou art for that lytell that I haue contenteth me better than all the grete quantyte ý thou hast satisfyeth the. I praye the stande out of my lyght and take not frome me that that thou mayest not gyue me. Well sayd Alexander who shall bery the whan thou art deed / he that wyll not suffre the stenche of my caryen aboue the erthe.

¶ And the sayde Dyogenes sayd he is not parfytely good that doth but onely absteyne hym from cuyll dedys. He sawe a yonge man of good and vertuouse dispolycyon whiche was cuyl visaged to whom he sayd the goodnes and vertues that be in the gyue beaute in the face / & som asked hym whan it was tyme a mā to ete / he sayde whan he had appetyte & mete & yf he had none whan he myght gete it. And sayd it is good a mā kepe hym from the gyle of his ennemye and the

euyll of his frende. ¶ And sayde ryght as a man ape-
reth greter in a myst than in a clere wedder ryght so
appereth more his vyce in his Ire than in his pacyen
ce. ¶ And sayd to Alexandre thynke not thou arte the
more worthy for thy beaute tresour and ryche araye
but onely for thy lyberalyte & goodnesse. ¶ And sayde
whan thou displayseste a vyce in an other man loke ꝑ
thou vse it not thy selfe. ¶ And sayde whan thou seest
a dogge leue his mayster and folowe thy dryue hym
awaye for ryght so wyll he leue the to go to a nother.
He sawe a man that prayed god gyue hym sapyence
to whom he sayde thy petycyon auayleth not without
but fyrst thou payne thy selfe to lerne it. ¶ And sayde
of all vertues of humanyte the gretter quantyte ther
of is the better saueof wordes. ¶ And sayde it is not
honest to gyue prayse to a man of a thynge that he
hath not deserued. ¶ He sawe a peyntour that was
waxen aphisycyen to whom he sayd / thou knowest ꝑ
men myght se at the eye the fautes that thou dydest
in thy craste but now they may not be parceyued for
they are hydde vnther the erthe. And he sawe ryght
a fayre persone whiche was a foole / and than he sayd
there is a fayre house & ryght and euyll honeste herbo
rowed therin. He sawe a also foole sytte in a wyndowe
and he sayde there sytteth a stone vpon a stone. One
asked hym what was louche sayd it was a sekenesse
that grew of Idelnesse & for lacke of vertuouse exercy-
se. One asked hym what was rychesse / he sayd absty-
nynge fro couetyse. The sayd dyogenes was in a sea-
son seke and his frendes came to vysyte hym sayenge
do vote you not for your sekenesse come but of goddes
wyll he answered therfore am I the more alerde. He

sawe an olde man that dyed his heyres to whome he sayde ẏ mayst well hyde thy with heres but not thyn age. ¶ And sayd it is more behouefull ẏ go to ẏ leche than the leche to the ⁊ semblably I say it of the leche of the soule. ¶ And sayde yf ẏ wylte correcte ony man shewe it not by vyolence but as the surgyen doth to ẏ seke that is to saye souftely and pacyently but ⁊ thou wylt correcte thy selfe dyspose the as ẏ hurt mā doth to ẏ leche. It was asked hym how a man myght kepe hym from Ire he answered a man ought alwaye to haue in remēbraunce ẏ he can not all tymes be serued/but somtyme shall be fayn to do seruyce and also he shall not be alway obeyde but at somtyme he must obeyde/and therfore he shall not atte all tymes be suffered in his wyll but that attesomtyme he must suffre hauynge this in his mynde it sholde appease his Ire. And there came a gester a fore Alexander syttyng at his dyner whiche praysed hym outrageously ⁊ dyuerse herkened gretly therto the sayde Dyogenes began to ete faster than before some asked hym why he herkened not the fayre sayenges of the gester/he answered I do more profytable than to herkene lesynger what is suche praysinge worth whan he is neuer the better therfore. ¶ And sayde yf thou talke with a straunger speke not to moche tyll thou haue fyrst made comparyson by twene connynge of his scyence and thyn and yf thou fynde thyn better that his speke the blodelyer and ellys holde thy paese and lerne at hym Dyuers delycyous persones blamed hym of his maner of lyuynge and he sayde it lyeth well in my pouer yf me lyst to lyue after your guyse but it is not in your pouer to lyue after my maner. And it was tolde hym

that certayn ꝑsones had sayd euyll of hym in his absence / he answered it shall not hurt me though a man stryke at me & touche me not. ¶ And sayd it is a churlysshe condycyon to answere dyshoncstly & a noble condycyon to answere pacyently. ¶ And sayd there is no gretter tresour than dyscrecyon and wytte nor gretter pouerte than Ignorãce nor better frendesshyp than good condycyons nor better guyder than is good fortune. ¶ And sayde sekenesse is the ꝑyson of the body & sorowe is the ꝑyson of the soule. There was a man of grete byrthe that rebuked hym to whom he sayde my blood & lygnage is enchaunsed by me and thyn is hurt and lowed by the. The sayde Diogenes was of lytell speche / & one asked hym why he spake no more he answered there was grete vertues in a mãnes eres There was a man sayd hym grete vylanye to whom he sayd noo worde / one asked hym why he answered not. He sayde I coude hym do noo gretter dysworshyp than he doth hymselfe for he hath contrybued blamed vnto hym that hath not deserued it. One asked hym how he sholde trouble his enymyes / he answereth enforce thy selfe to be vertuous and good. And yf thou wolt that thy goodnes appered grete vnto straũgers repute to them thy selfe lytell. ¶ And sayd yf thou gyue power to thy wyfe onely to trede vpon thy fote on the morowe she wolde trede vpon thy hede. And sayd cõpany of women is an harme that can not be eschewed. ¶ And sayde he that doth good for the goodnes of it onely ought not to drede before whome he dothe / nor for the prayesynge ne blame therof. One asked hym whan he sholde knowe his frende / he sayd in necessyte. For in prosperyte euery man is frendely ther

was another man sayd vylanye vnto hym where at he toke none angre. It was asked hym why he was so pacyent he answered other he sayd soth or lyed / yf he haue sayd trouth ought not to be angry and yet lesse yf he haue lyed. He sawe a man clatre so moche ỹ ther coude no body make hym hold his pace to whom he sayd frende thou hast two eres and but one tonge. wherfore thou oughtest to herke double as moche as you spekest. He sawe a fayre yonge man the whiche dyde grete dylygence to lerne to whom he sayde ye do passynge well to make youre dedys resemble youre beatute.

Socrates in grekes tonge is to say keper of Justyce. he was maryed ayenst the custume of that coũtre whiche was that good and vertuous people shoulde be wedded to gyder to thentent that theyr lygnage myght gete better / but he wedded the worst woman that was in all the lande & had. iii. chyldren by her. He loued and worshypped sapyence so moche ỹ it was a grete hynderaũce to all his successours for he wold not suffre his scyence to be wryten. And sayd that scyence was pure & clene wherfore it was conuenable she sholde be onely sette in mynde & corage & not in skynnes of deed beestes nor in no suche corrupte

dispoled man remẽbreth but his synnes. And ỹ euyll dispoled hathe mynde but on his vertues. It fortuned his wyfe was decessed in a ferre countre & some axed hym yf there were ony dyfference to dye in theyr propre lande elles ferre frome thens. He answered whersomeuer one dye the waye to the other world is all lyke. And sayde to a yonge man that wolde not lerne in his yought/yf thou wyl not take payne to lerne thou shalt haue payne to be lewde & vnconnynge. And sayd god loueth those that be dysobeysaunt to euyll temptacyon. And sayde good prayer is one of the best thynges that a man may present to god/yf ỹ are hym ony bone lette thy werkes be agreable vnto hym.

Dyogenes other wyse called dogly bycause he had some cõdicyõs of a dogge & he was the wyseste man that was in his dayes. He dispraysed gretely the worlde and laye in a tõne whiche he tourned for his auantage from the sonne and the wynde as it plesed hym/& therin he rested where someuer the nyght fyll vpon hym he ete whan someuer he was hungred/were it by daye or by nyght in the strete or elles where without ony shame therof and was content with two gownes of wollen cloth in

the yere and so he lyued and gouerned hymselfe tyll his deth. Some asked hym why he was called dogly he sayde by cause I barke vpon the fooles and fawne vpon the wyse men. Alexandre the grete came vnto hym of whom he toke lytell regarde. He axed hȳ why he set so lytell by hym sayēge that he was so myghty a kynge and hadde no necessyte. He answered I haue nought to do nor set by hym that is bonde man to my thrall. Why sayd Alexandre am I so than. ye sayd dyogenes for I am lorde and maystre to all couetyse and holde her vnder my fete as my thrall and couetyse is thy maystresse and thou arte bounde vnto her and so art thou bounde to my thrall. Than sayd Alexander yf thou wylt axe me ony thynge of his worlde I wyll gyue it the. Dyogenes answered why shulde I aske the ony thynge whyles I am rycher than thou art for that lytell that I haue contenteth me better than all the grete quantyte ẏ thou hast satisfyeth the. I praye the stande out of my lyght and take not frome me that that thou mayest not gyue me. Well sayd Alexander who shall bery the whan thou art deed / he that wyll not suffre the stenche of my caryen aboue the erthe.

¶ And the sayde Dyogenes sayd he is not parfytely good that doth but onely absteyne hym from euyll dedys. He sawe a ponge man of good and vertuouse dispolycyon whiche was euyl visaged to whom he sayd the goodnes and vertues that be in the gyue beaute in the face / & som asked hym whan it was tyme a mā to ete / he sayde whan he had appetyte & mete & yf he had none whan he myght gete it. And sayd it is good a mā kepe hym from the gyle of his ennemye and the

euyll of his frende. ¶ And sayde ryght as a man apereth greter in a myst than in a clere wedder ryght so appereth more his vyce in his Ire than in his pacyence. ¶ And sayd to Alexandre thynke not thou arte the more worthy for thy beaute tresour and ryche araye but onely for thy lyberalyte & goodnesse. ¶ And sayde whan thou dispraysest a vyce in an other man loke ẏ thou vse it not thy selfe. ¶ And sayde whan thou seest a dogge leue his mayster and folowe the dryue hym awaye for ryght so wyll he leue the to go to a nother. He sawe a man that prayed god gyue hym sapyence to whom he sayde thy petycyon auayleth not without but fyrst thou payne thy selfe to lerne it. ¶ And sayde of all vertues of humanyte the gretter quantyte ther of is the better saue of wordes. ¶ And sayde it is not honest to gyue prasynge to a man of a thynge that he hath not deserued. ¶ He sawe a peyntour that was waxen aphisycyen to whom he sayd / thou knowest ẏ men myght se at the eye the fautes that thou dydest in chy crafte but now they may not be parceyued for they are hydde vnther the erthe. And he sawe ryght a fayre persone whiche was a foole / and than he sayd there is a fayre house & ryght and euyll honeste herbo rowed therin. He sawe a also foole sytte in a wyndowe and he sayde there sytteth a stone vpon a stone. One asked hym what was loue / he sayd it was a sekenesse that grew of Idelnesse & for lacke of vertuouse exercise. One asked hym what was rychesse / he sayd abstey nynge fro couetyse. The sayd dyogenes was in a season seke and his frendes came to visyte hym sayenge dowte you not for your sekenesse come but of goddes wyll he answered therfore am I the more aferde. He

sawe an olde man that dyed his heyres to whome he sayde ẏ mayst well hyde thy with heres but not thyn age. ¶ And sayd it is more behouefull ẏ go to ẏ leche than the leche to the ⁊ semblably I say it of the leche of the soule. ¶ And sayde yf ẏ wylte correcte ony man shewe it not by vyolence but as the surgyen doth to ẏ seke that is to saye souftely and pacyently but ⁊ thou wylt correcte thy selfe dyspose the as ẏ hurt mā doth to ẏ leche. It was asked hym how a man myght kepe hym from Ire he answered a man ought alwaye to haue in remēbraunce ẏ he can not all tymes be serued/but somtyme shall be fayn to do seruyce and also he shall not be alway obeyde but at somtyme he must obeyde/and therfore he shall not atte all tymes be suffered in his wyll but that attesomtyme he must suffre hauynge this in his mynde it sholde appease his Ire. And there came a gester a fore Alexander syttyng at his dyner whiche praysed hym outrageously ⁊ dyuerse herkened gretly therto the sayde Dyogenes began to ete faster than before some asked hym why he herkened not the fayre sayenges of the gester/he answered I do more profytable than to herkene lesynger what is suche praysinge worth whan he is neuer the better therfore. ¶ And sayde yf thou talke with a straunger speke not to moche tyll thou haue fyrst made comparyson by twene connynge of his scyence and thyn and yf thou fynde thyn better that his speke the blodelyer and ellys holde thy paese and lerne at hym Dyuers delycyous persones blamed hym of his maner of lyuynge and he sayde it lyeth well in my pouer yf me lyst to lyue after your guyse but it is not in your pouer to lyue after my maner. And it was tolde hym

that certayn ylones had sayd euyll of hym in his absence he answered it shall not hurt me though a man stryke at me & touche me not. ¶ And sayd it is a churlysshe condycyon to answere dyshonestly & a noble condycyon to answere pacyently. ¶ And sayd there is no gretter tresour than dyscrecyon and wytte nor gretter pouerte than Ignorãce nor better frendesshyp than good condycyons nor better guyder than is good fortune. ¶ And sayde sekenesse is the pryson of the body & sorowe is the pryson of the soule. There was a man of grete bythe that rebuked hym to whom he sayde my blood & lygnage is enchaunsed by me and thyn is hurt and lowed by the. The sayde Diogenes was of lytell speche / & one asked hym why he spake no more he answered there was grete vertues in a mãnes eres There was a man sayd hym grete bylanye to whom he sayd noo wonder / one asked hym why he answered not. He sayde I coude hym do noo gretter dyswor shyp than he doth hymselfe for he hath contrybued blamed vnto hym that hath not deserued it. One asked hym how he sholde trouble his enymyes he answereth enforce thy selfe to be vertuous and good. And yf thou wolt that thy goodnes appered grete vnto straũgers repute to them thy selfe lytell. ¶ And sayd yf thou gyue power to thy wyfe onely to trede vpon thy fote on the morowe she wolde trede vpon thy hede. And sayd cõpany of women is an harme that can not be eschewed. ¶ And sayde he that doth good for the goodnes of it onely ought not to drede before whome he dothe / nor for the praysynge ne blame therof. One asked hym whan he sholde knowe his frende he sayd in necessyte. For in prosperyte euery man is frendely ther

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uenable she sholde be onely sette in mynde & corage &
not in sklynnes of deed beestes nor in no suche corrupte

thynge & therfore he made no bokes nor gaue no doc-
tryne to his dyscyples but onely by wordes of dyscy-
plyne. And that opynyon he helde of Tunyo Whiche
was his mayster for as the sayd Socrates beynge of
tendre age/asked his mayster/Why wyll ye not suffre
me to wryte ỳ doctrynes that ye teche me. Tunyo an-
swered hym couetest thou more ỳ wyld beestes skyn-
nes to be worshypped with sapyence/than thengyne
of a man. I sette the case that one mete the in ỳ wyld
feld & aske the counseyle vpon a questyon Wete it good
that thou sholdest say/lette me go home and ouer see
my bokes fyrst it were more honest to haue recours to
thy remembraunce & ther vpon & brefly to determy-
ne. It were so certamely sayde Socrates. Well than
reteyne it well in thyn mynde that thou shalt lerne/&
put it not in the booke/in whiche opynyon the sayd so
crates rested/he defended that noo man sholde wor-
shyppe false ydoles but wolde that all honour & wor-
shyp sholde be referred to the creatur of all thynges
and for that opynyon he was condempned to deth by
xij. Juges of Athenes whiche ordeyned that he shold
drynke certayn poysons wherof the kynge of ỳ coun-
tre was sory but he coude not reuoke the sencente he
gaue hym as longe respyte of his Jugement as he
coude. ¶ The sayd kynge had a shyp charged w̄ thyn
ges that in certayn tymes sholde be offred in the tem-
ple to the Idoles he had a custume that he wolde gy-
ue no Jugement and especyally vpon mannes dethe
tyll ỳ sayd shyppe were retorned to Athenes whiche
was not yet come home. And vpon there commyge ho
me one of Socrates felawes called Jnclytes told hy
in the pryson ỳ the sayd shyp sholde come to the porte

on the moꝛowe oꝛ the nexte daye. Wherfoꝛe he sayde it were good that we sholde gyue. CCCC. peces of golde to the kepers that they Wolde lette the secretely escape and than myghtyest thou go to Rome & nedest lytell to dꝛede them of Athenes he answered all that I haue is not Woꝛthe. CCCC. peces of golde no sayde in cyte I & thy frendes haue so moche Whiche We Wyll gladdely gyue thȳ kepers to saue thy lyfe yf it please the/to ỹ Whiche Socrates answered this cyte Wherin I must suffre deth is ỹ naturall place of my byꝛth Wherin I must dye Without desyꝛynge onely bycause that I repꝛeue them foꝛ doynge I nuste dedes/& foꝛ Woꝛshyppynge the false and bayne ydoles and that I Wolde haue them honoure the true god Wherfoꝛe I say yf these men of my nacyon persecute me foꝛ sustey nynge and sayenge trouth ryght so Wyll straungers do Whersoneuer I become foꝛ I Wyll neuer spare to say trouth noꝛ vse no lesynges & certaynly those Wolde haue lesse mercy of me thenne those of this toWne Wherin I am boꝛne It happened that ỹ thyꝛde daye his dyscyples came vnto hym & foũde hym in pꝛyson by the cõmaundemet of the .xii. Iũges they axed hỹ many doubtable questyõs thouchynge ỹ soule he answered them as largely & as gladly as euer he dyde/ Whetof they merueylled to vse soo greate constaunce in a man so nyghe his deth one of his dyscyples called demon sayd Mayster I knoW Well it is an harde thyꝛge to the foꝛ to sheWe and teche vs in ỹ cas that thou noW standest in and lackynge of thy loꝛe is to vs a damageous thynge foꝛ in this Woꝛld hast thou no feloW of good doctryne. Socrates answered spare not to enquyꝛe of me What it pleaseth you/foꝛ it is to me a

grete pleasure. They axed hym questyons of the soule whiche he answered. And after they axed hym of ỳ state of the worlde and composycyon of the elementes whiche also he answered ryght perfoūdely / & he sayd vnto them I trowe the houre of my deth approcheth nygh I wyl bayne me & make me clene in this world and saye myn orysons to thentent that I shal haue no payne after my deth / wherfore I praye you spare me for a whyle he entred in to a hous / & baygned hym & sayd his orysons / & thā called his wyf & his chyldren & gaue them many fayre doctrynes / & bad them payne them for to do good & adresse theyr soules to hym that all created / & than came one frome the Juges to hym w̄ poyson to drynke & sayde. O Socrates thynke not that I am he ỳ maketh ỳ to deye / for I knowe thou arte the best man ỳ euer came in this lande but I am sent frome the Juges for to sle the & here is the confeccyon that thou must drynke take it pacyētly sythen thou mayst not scape it. Socrates sayd I take it with good herte & knowe well thou art not gylty therof & so dranke it. And whan his frendes saw that they made grete wepynge & lamentacyon wherof he blamed them sayinge I haue sent awaye the women by cause they sholde not do as ye do. He wente a lytell fro them & sayd. O god haue mercy vpon me and anone his synewes shranke his fete wexed colde / & than he leyde hym downe / one of his dyscyples toke a boddekyn and prycked hym in his feete and axed hym yf he felte ony thynge / and he sayde naye / than he prycked hym in his thyghes & axed hym yf he felt it he sayde naye. Anone the colde strake vp vnto his sydes than Socrates sayde whan the colde cometh vnto my hert

I must nedys dye. Than sayd Inclites O dere mayster well of sapyence & of scyence correct and theche vs yet whyle the speche lasteth. to whom he sayde I can none other wyse shewe you now dyenge than I haue done afore in my lyfe. The sayd Inclites sayd syr cōmaunde me what thynge ye wyll. He answered noo thynge and lefte vp his eyen to the sky sayenge I present my soule to the maker of all the worlde & so dyed. The sayd Socrates had .xii. M. discyples and dyscyples of disciples. And in his lyfe he deuysed that men sholde be guyded after .iij. ordres that is to say in clergye in knyghthode and cōmunes / & ordeyned the clergyd aboue the knyghthode / the knyghthode aboue ẏ people & that the clergye sholde praye for the knyghthode and the people and the knyghthode sholde defende the clergye. And the people to labour for the clergye and the knyghthode. The sayde Socrates was of reed colour and of competent stature hore heded and well faced / demure of speche / a grete studyer / & loker vpon the erth. And whan he spake he wagged his lytyll fyger / he lyued four score & .ii. yeres / & was wrytē in his seale pacyence and good byleue in god maketh a man victoryus and was wryten in his gyrdell hauynge respecte and consyderacyon to thende of euery thynge causeth the saluacyon of the soule & of the body he establysshed lawes whiche were sent in to the Eest west South & north & al was gouerned by them ¶ And sayd ẏ fyrst thynge ẏ thou sholde fyxe thy wyl in is to kepe dyuine Justyce & to applye thy wyll to ẏ same and not to do sacryfyces nor noo iniust thynges nor to swere noo false othes. ¶ And sayde ryght as a

man is heled of his sekenesse by vertue of a medycyne ryght so is an euyll man heled of his malyce by vertue of the lawe. ¶And sayde to his disciples I am a tylman and vertues ben the sedes & study is the water that moysteth them / wherfore yf the sedes be not clene nor ỹ water suffycyent what someuer be sowen profyteth lytell. ¶And sayde one ought to merueylle at hym that forgeteth the perpetuall goodnesse of the other worlde/for the goodes of this worlde be not durable. ¶And sayd the well disposed soule loueth to do well/and the euyll dysposed soule loueth to do harme. ¶And sayde the good soule graffeth goodenesse and the fruyt therof is saluacyon / and the euyll dysposed graffeth vyces and the fruyte therof is dampnacyon ¶And sayde the good soule is knowen by that she receyueth gladly trouth & the euyll soule by that she receyueth gladly lesynges. ¶And sayd that whã a persone doubteth in doubtefull thynges & is stedefaste in those that ben open & euydent to the eye / & it is sygne that he is of good vnderstandeynge. ¶And sayd that the soules of them that ben good ben forowfull of the werkes of them that ben euyll. ¶And sayde the man that foloweth couetyse leseth hym selfe endelesly & at the last is all dyshonoured / and who that hates it geteth ynough and at the ende is ryght well worshypped. ¶And sayd that the good soule saueth hym selfe & other ben saued by hym. ¶And sayde the soule knoweth all thynges and than he that knoweth his soule knoweth euery thyng & he that knoweth not his soule knoweth no thỹge. ¶And sayd he that is keptyf to hym selfe he is moze keptyf to an other & he that is lyberall to hym selfe is comonely lyberall to an other. ..

¶And sayd lytell techynge suffyseth to the good soule & to the euyll soule moche techynge may not auayle. ¶And sayd that .vi. manere of men be that neuer be out of angre that is to wytte / the fyrst is he ꝑ may not forgete his trouble / the .ii. an enuyous man that dwelleth w̄ folkes newly enryched / the .iij. he ꝑ dwelleth in a place where an other hath thryuen & he can no profyt there / the .iiij. a ryche man fallen in pouertye / the .v. he that enforceth hymselfe to come to the state that is not bylongynge to hym to haue / & the .vi. he that hath dwelled with a wyseman & hath nothyng lerned of hym. ¶And sayd who so payneth hym selfe to shewe doctryne to a man of euyll courage resembleth to hym ꝑ wyll mayster a stronge hors whiche / yf he gyue hym not a stronge bytte with corbe he shall neuer gouerne hym. ¶And sayd to moche haūtyng felyshyp engendreth not greate loue bytwene them & absteynynge from them causeth enemytes and thā it is best to dele therin moderately. ¶And sayd he ꝑ doth good is better than ꝑ good & he that dothe euyll is worse than the euyl. And sayd scyence is had by dylygence of men but dyscrecyon cometh of god. ¶And sayd wysdome is the leche of the lawe & moneye is ꝑ sekenesse / & whā the leche may not hel hym selfe how sholde he hele an other. ¶And sayd thou mayst not be ꝑfectely good yf thou hatest thyn enmeny what shalt thou be than yf ꝑ hatest thy frende. ¶And sayd this worlde may be lykened to a way full of thystelles in a manere hydde where a man is prycked that entreth in it / & yf he aspye them he wyll beware of it. ¶And sayd he that loueth the worlde hath but labour & he ꝑ hateth it hath rest. ¶And sayd he is ryght symple ꝑ

is certayn to departe from this Worlde & beseyeth hym to make in it his byldynges. ¶And sayd this Worlde is lyke a lyght brennynge fyre Wherof a lytell is good for to kyndell his lyght and to shewe hym the waye/ and he that taketh to moche therof may lyghtly bren hym selfe With all. ¶And sayd he that setteth all his mynde in this Worlde leseth his soule/ & he that thenketh on his soule hateth this Worlde. ¶And sayde he that loueth this Worlde may not fayle to fall in one of these .ii. inconuenyentes or both that is to saye other to displease our lorde god or ellys to be enuyed at of myghtyer men than he is. ¶And sayd a mā ẏ seketh to haue enemyes seketh his destruccyon & he ẏ hath many enuyers and enemyes is in daunger of euyll fortune. ¶And sayde this Worlde is but a passage in the other worlde/ & therfore he that purueyeth hym of thynges necessarye for that passage is the surer for all perylles. ¶And sayde trouble not thy selfe gretely w̄ wordely acquysycyons / but resemble the byrddes of the skye/ Whiche in the mornynge seke but thyr refeccyon for ẏ daye & semblably the Walde bestes ẏ come out of the monteynes for to seke theyr fode & at nyght repeyre home agayn. ¶And sayd ẏ errour is knowen in the ende to be euyll / & that ẏ is good is ẏ more clerly seen after therby. Plato toke vpon hym to goo in vyage & desyred to knowe of Socrates how he sholde gouerne hym selfe therin. And he sayd doubte of those ẏ thou knowest and beware of these that ẏ knowes not & go not by nyght ete none herbes that ẏ knowest not/ & loke that ẏ kepe the hygh waye thought it be ẏ lenger / entende not to chastyse hym that is out of all reason for thou shalt make hym therby thyn enemy,

¶And sayd lye not with a woman without necessyte constrayne the. ¶And sayd two thynges be laudable that is for to say lawe & sapience / lawe kepeth ryght wysnesse sapyence causeth good condycyon. Socrates accompayned hym selfe w̄ a ryche man and they met thyues in an hyghe waye / the ryche man sayd it were daungerous to me yf they knewe me / & Socrates sayd it were better for me yf I were knowen by them. ¶And sayd a wysemau ought to vse his dayes in one of these two maners that is to saye in that that may cause hym to haue Joye in this worlde & in the other or in that that may cause hym to haue good name in this worlde. ¶And sayd this worlde is delectacyon of an houre & sorow of many dayes / & the other worlde is grete rest & longe ioye. ¶And sayd who someuer teche the one worlde of sapyence doth the more good than yf he gaue ỹ of his golde. ¶And sayd swere not by our lorde for no maner of lucre all be it thy cause be true / for some wyll thynke ỹ for swerest thy selfe. ¶And sayd take hede how thou gyuest thy gyftes / for some symple folkes gyue to the vnnedy and refuse it to those that haue nede. ¶And sayd yf ỹ wylte wynne a frende speke good of hym for good spech engrendreth loue and euyll spechе engrendreth hatered. ¶And sayd a kynge ought to put from hym all euyll dysposed psones for ỹ harme ỹ they of his cōpanye do is reputed his dede. And sayd he ỹ erreth & knoweth it & after reputeth hym therof hath deserued pardon ¶And sayd he ỹ medleth to correct euery mā causeth ỹ mooste parte to hate hỹ. And sayd to a man ỹ had reproued his lynage / yf I be ỹ worse for my lynage as ỹ sayest they lynage is ỹ worse for ỹ. And sayd he ỹ se-

keht the delytes of this worlde is lyke vnto hym that seketh to drynke zarab wenynge it were water & renneth to drynke it tyll he be wery and whan he cometh to it he fyndeth no thynge and than he is more thursty than he was before. for zarab is a myst in a mede we whiche somtyme by reflectyon of the sonne semeth a water and is none in dede. ¶ And sayde a man hath neuer parfyte reste and Joye in this worlde/for he can not alwaye perseuere in delectacyō & possesse his wynnynges & ofte hath trouble and anguysshe as well for losse of his frendes as other wyse. ¶ And sayd the loue of this worlde stoppeth mannes eres from herynge sapyēce & blyndfyldeth the eyen from seynge thzught & it causeth also a man to be enuyed & kepeth hym fro doynge good dedys. ¶ And sayde he that loueth and vseth trouth hath mo & greater seruaūtes thā a kyng ¶ And sayd he is not free that kyndeth hym to another. ¶ And sayd affirme no thynge tyll ye knowe ye trouth nor do no thynge but it be conuenable nor begynne no thynge but yf thou se how to bzynge it to good conclusyon. Ther was a ryche man sayd to hym. O Socrates why arte thou so poore. To whome he answered yf thou knowest what is to pouerte thou woldest haue more sorowe of thy pouerte than of myn. ¶ And sayd it is a grete merueyll to se a wyseman angry. ¶ And sayd ye deth is a thynge that may not be eschewed & there ought none to drede it/ but suche as haue cōmytted grete iniquyte & done lytell iustyce wherfore they sholde drede dampnacyon for theyr demerytes after theyr deth. ¶ And sayd good dede is not to be dysposed but to be magnyfyed and prayed for it maketh transmutacyon from the worlde of vnclenes

& shame to the worlde of worshyp from the worlde not durable vnto perpetuell from the worlde of folye and vanytes to the worlde of sapyence & reason & trouthe and fro the worlde of traueyll & peyne to the worlde of consolacyon & rest. ¶ And sayd it is merueyll of hym that doubteth to dye & doth thynges contrary to his saluacyon. ¶ And sayd deth is lyfe to hym that knoweth to haue Joye after it. ¶ And sayd he that lyueth well shal dye well. ¶ And sayd better it is worshypful deth than shamefull lyfe. ¶ And sayd deth is the rest of couetous people for the lenger they lyue the more multyplye theyr couetyses & so deth is more conuenable for them than lyfe for deth of cuyll people is the well and surete of the good by cause they shall do noo more synne nor hurt to the people. ¶ And sayd the lyfe Jugeth indyrectely amonges the deth. ¶ And sayde one ought not to wepe for hym that is slayne without cause but for hym that hathe slayne hym for he that sleeth vniustely dampned hym selfe. ¶ And sayd he ỹ dredeth ony thynge ought to his power to beware therof / also he ỹ doubteth to haue peynes for his synnes after his deth ought so to dele ỹ he may eschewe that parel. ¶ And sayde whan thou wylt do ony thyge loke for what occasyon it is / & yf thou seest ỹ ende therof goode / haste the conclusyon / and elles resyst thy wyll. ¶ And sayd better is to a man to lyfe harde than to borowe of hym that reputeth his lytell lones and gyftes to be grete and without cause wyll thynke a man to be in his daunger. ¶ And sayd take in no preysynge the loue or gyfte of hym that hath dysworshypped the / for the dyshonour and shame therof is more than the wynyge. He loued alway to lerne wher

of some rebuked hym/to whom he sayd. The greatest shame that can come to an olde man is to be ignorant he founde a yonge man that had folysshely spent and wasted his substaūce/& was brought to suche powerte that he was fayne to ete olyues to whom he sayd/yf the olyues had be as good to the at ỳ begynnynge as they be now thou sholdest haue had yet largely of thy goodes. ¶And sayd there is no dyfference betwyne a greate teller of tydynges and a lyer. ¶And sayd the noblest thynge that chyldren may lerne is scyence for therby they eschewe to do euyll werkes. ¶And sayd the grettest wynnynge that a man may haue is to gete a true frende he herde a man say that one was surer in kepynge his tonge than in moche spekynge/ for in moche langage one may lyghtely erre. to whom he sayde one ought not to vnderstande that in them that speke well. ¶And sayde the profyte of sylence is lesse than the profyt of speche/and the harme of speche is more than the harme of scylence. ¶And sayde one may knowe a wyseman be herkenynge & holdyng his tonge/& a man may knowe a foole by his moche clatersyge. ¶And sayd he that wyll not hold his paes is to be blamed/& he that wyll holde his peas tyll he be boden speke is to be preysed. ¶And sayde it is an ignoraūt thynge to dysputе in thynges that may not be vnderstande. ¶And sayde the meane is best in all thynges. ¶And sayd moche rennysge maketh moche werynes. ¶And sayd yf the wytte of a mā ouer may stre not his fraylte he shall soone be ouercome & brought to nought. ¶And sayde he is a beest that can not discerne the good from the euyll. ¶And sayde he is a good frende that doth the good & a myghty frende ỳ

defendeth the from harme. He wrote vnto a kynge re-
conforteynge hym whā his sone was deed in this ma-
ner god made this worlde an hous of delectacyon & re-
warde and troubles in this worlde causen remune-
racyon in the other. ¶ And sayde no man ought to re-
pute hym selfe wyse mā. ¶ And sayd this worlde gy-
ueth example to those that abyde by them that depart
& sayd ỹ losse of somme is lernynge to other. And sayd
he that trusteth in this worlde is deceyued & he that
is suspeccyous is in grete sorowe one of his dyscyples
gaue hym a gyfte & he was troubled with all Jt was
axed hym why he reioysed it not/he sayd the recepcy-
on of this gyfte hath procured his worshyp & put me
in his daunger. ¶ And sayd be to thy fader and to thy
moder as thou wylt to thy chyldren ben to the. And
sayd be not to angry nor to wrathfull/for that is the
werke of a foule. And sayde one ought to haue shame
to speke ỹ he hath shame to do. ¶ And sayde refraeyne
the from vyces in thy youth & it shalbe the fayrest gar
ment that thou mayst were. ¶ And sayd gouerne the
so to thy power that no man saye harme of ỹ all be it/
it were lesynges/for all men knowe not the trouth/&
yet they haue eres. Plato desyred hym to answere in
iii. thynges & he wolde be his dyscyple the fyrst was
what manere of men one ought to haue moost pyte
of. The seconde wherfore some mānys werkes preue
not. The thyrde how a man sholde do to haue retry-
bucyon of oure lorde. The fyrste he answered that a
man ought to haue pyte in thre wyses that is to saye
of a good mane in the handes of a shrewe/for he hathe
there but all sorowe. And of a wyseman in the gouer-
naunce of a foule whiche is to hym greate heuyneſſe

and a lyberall man in the ſubiecc̃yon of a keytyf for he hath therby grete trybulacyō. The ſecōde they⁊ wetkes p⁊eue not that haue good counſeyll and werke not there after ⁊ haue rycheſſe ⁊ wyll not dyſpende it not for they⁊ nede. The thyrde is the good retrybucyon ꝑ one receyueth of our lo⁊de god cometh to be entyerly obeyſauute vnto hym ⁊ abſteyne hym from ſynne/ ⁊ whan Platon was thus anſwerd he became his dyſcyple all his lyfe. ¶ And ꝑ ſayd Socrates ſayd diſp⁊ayſe bodely deth ond it ſhall be the lyfe of thy ſoule/folowe Juſtyce ⁊ thau ſhalt be ſaued. ¶ And ſayde a wyſeman reſteth ⁊ delyteth hym whan he fyndeth trouth. ¶ And ſayd a wyſmā ought to ſpeke with an ignor̄aunt as the phyſycyen doth with his pacyent. ¶ And ſayd he that taketh his pleaſ[illegible]ei this world muſt nedes fall in one of theſe. ii. cauſes ꝑ is to ſaye other to lacke that he coueyteth or to leſe that he hath wonne with grete payne. ¶ And ſayd to one of his diſcyples ſuffyſe the to ete that wyl take a waye thy hūgre ⁊ dr⁊ynke that wyll ſtaunce thurſt remembr⁊ynge well thy ſoule ⁊ folowe good werkes/ lerne ſapyence of the mooſt wyſmen that be in this dayes eſchewe ꝑ gynnes that women ſet to take men withall for they be hynderers of ſapyence. ¶ And ſayd he that loueth this world is lyke to hym that entreth in the ſee/ for yf he eſcape the parels of the ſame men wyll ſaye/ he is fortunate and yf he be perylſhed thy wyll ſaye he is wylfully dyſceyued. ¶ And ſayd man hath power ouer his wordes tyll they be ſpoken and whanne he hath ones vttered them he hath no power ouer them ¶ And ſayde he that hath noo power to refreyne his tonge hath noo myght for to reſyſte all his other de-

lect acyons. ¶And sayd scyence & speche is good in dy uers wyses & places. ¶And sayd yf a man be mochе herde speke one may knowe yf he be dyscrete or not & yf he holde his peas or speke lytell one wyll the rather deme he be wyse ¶And sayd whan a man speketh he ought to consydere afore what he wyll sayd / for bet- ter it is consydere than another sholde. ¶And sayde to one of his dyscyples / whan thou wylt speke / speke curteysey or holde thy peas. ¶And sayde he that hol- deth his paes or speketh lytell lerneth at the speche of other / & yf he speke other lerned at his wordes. One axed hym what was a good pourchasse. he answered that / that groweth in the spendynge therof. And sayd dronkenshyp vndoth a man. ¶And sayde one ought not to axe counseyll of hym that hath his herte all set to the world / for his aduis shall be but after his plea- saunce. ¶And sayd good counseyll sheweth often the ende of that werke. There was a woman that called hym olde & sayd his face was tyght foule. To whome he answered thou arte so derke & so troublous a myr- rour that my beaute can te not be perceyued therin. ¶And sayd he is dyscrene that kepeth well his secre- tes and he is not wyse that dyscouers them. ¶And sayde a man ought to kepe secret that he is desyred to kepe & he is more to preyse that kepeth that hynge se crete whiche he is not desyred to kepe. ¶And sayd yf thou can not kepe thyn owne secretes moche lesse wyl he kepe it to whom thou hast tolde it. One axed hym why a wyse man wyll desyre to haue coũseyl. He sayd lest his wyll be in ony wyse medled with his wytte. ¶And sayde he that is of good condycyons is of good & sure lyfe & is beloued of good people & he hath is of

not is of euyl cõdicyons is euer ỹ cõtrary. ¶And sayd to one of his dyscyples / trust not this Worlde for it payeth euer that it promyseth . ¶And sayd accustume you to be content With lytyll / for ye shall fynde it for ỹ best and that shall come vnto you repute it not for lytyll / for it may encresse & multyplye / but seke to Wynne frendes in very loue shewynge them no sygne of hate. And one axed hym What dyfference Was betWene trouth & lesynges / he sayd as moche as is betWene the ere & the eye. ¶And sayd he that desyreth to haue more than suffysaunce hath ỹ profyteth hym no thynge . ¶And sayd to one of his dyscyples trust not in the tyme for it fayleth incontynent to hym that trusteth therto. ¶And sayd beWare ỹ be not dysceyued by thy beaute & by thy youthe / nor be the helth of thy body for thende of thy helth shall be sekenesse / and the ende of thy sekenesse shall be deth and thou mayst not eschewe the dyseases of this Worlde there Was neuer Joye Without sorowe nor neuer lyght Without derkenesse / nor neuer rest Without labour / nor assemble Wout departynge. ¶And sayd lyke as ỹ fortune of this worlde shal make ỹ haue reioysynge vpõ thyn enemys ryght so may it make thyn enemyes haue reioysynge of ỹ. ¶And sayd he that stablysheth & setteth hȳ selfe in couenable place is the more sure for the perylles of this Worlde. ¶And sayd he that is fulfylled Wt the loue of this Worlde dysposeth hym to .iij. thynges that is to saye fyrst to pouerte for he shall neuer atteyne to ỹ rychesse ỹ he desyreth / seccõdely to suffre peyne / thyrdely to besynesse Without expedycyon . ¶And sayde tell neuer thy counseyll to hym that is angry Whan one prayeth hym to kepe it secrete One axed hȳ What

he hadde wonne by his scyences/he sayde I am as a man syttynge on ỹ see syde & beholdynge the symple folkes wrapped in the wawes of the see. ¶And sayd grete fredom groweth by seruyce for ỹ more one serueth ỹ more fre he becometh. ¶And sayde he ỹ well wynne frendes lete hym loke fyrst yf he can refreyne them from couetyse & yf he can rest than w̃ them and elles sone to departe. ¶And sayd yf ỹ be not couetous thou may rest in euery place/& ỹ sayde Socrates had many sayenges ayenst women whiche is not translated/& it was axed of hym to what scyence it was best to set his chylde to scole. He answered to lerne ỹ/that is bothe profytable in this worlde and the other/one axed hym whan he began to be wyse & vertuous/he answered whan fyrst I refreyned my selfe wyll. And sayd whan a man is so dylygent to lerne & loueth soo well scyence that he taketh non hede of prayesynge nor dysprayesynge for the lore therof thenne is he wyse. It was tolde hym ỹ there had no credence be gyuen to al his wordes. He answered so that my wordes haue be good & resonable/I gyue no grete force who had beleued them or no. ¶And sayd he is good in the hyest degre of goodnesse ỹ enforceth hym̃ to be good hym selfe & he is in ỹ seconde degre that enforceth hym to cause other to be good/& he that recketh of one of these two is to be dysprayesed. ¶And sayd to his disciples be not desyrous to haue the good not durable but coueyte to haue ỹ is ppetually good. And sayd be not inquisityf vpon other folkes lest they be inquysityf vpon ỹ. And sayd put wyt & descrycyõ afore ỹ in al thy werkes & ỹ shalt be ỹ better garnissyed whã ỹ shalt com to thereac

cucyon of the same. ¶And sayde/before not to doo good dydes all be it they be vnknowen. There was one displayesed his face/to whome he sayd it was not my power to make my face & therfore I ought not to be blamed yf it be foule that that I haue power ouer I haue made fayre/& that that thou haddest power ouer thou hast foyled. ¶And sayde be true vnto hym that cõpayneth with the & bereth trouth vnto the/& thou shalte be the more sure to eschewe daungyers. ¶And sayd do to other as thou woldest they shold do to the/& do to none other but as thou woldest be done to. ¶And sayde a man ought to be corrected by experyence and taught by the mutacyon of his worlde. ¶And sayde he is lyberall that hath gretter delectacyon to haue good renommie than money. ¶And sayd pacyence is a stronge castell/& hastynes engendreth repentaũce. ¶And sayd honour is the fruyt of trouth & for thy trouth thy frendes shall worshyp the and thy goodnes shall be knowen not sparyge to do that ỹ shal be profytable. ¶And sayde it ought suffyce a man to knowe and vnderstande that that he seth dayly fall in this worlde for therby he may lerne newe scyences he ought to be worshypped ỹ wylleth well to euery man & he that wyll other mẽnes harmes putteth hymself in grete peryll but the Juste man resteth in surete. ¶And sayde he that kepeth hym selfe well is a grete conquerour & he that setteth so lytel by hym selfe that he thynketh not on his soule leseth hym selfe he that is pacyent doth well & shall not repente hym/and he that holdeth his peas saueth his daungyer. And sayd lete thy sedes be good werkes & thou shalt gadre floures of Joye & of gladnesse. ¶And sayd thou shalt ha-

ue rest in the company of a wyse man and laboure in the companye of a foole. ¶ And sayd to be satysfyed with lytell is worshyppe and not to be satysfyed with moche is shame. ¶ And sayd enquyre whā thou haste done ony defaute and yf thou haue erred correcte thy selfe & repente the & after that repentaunce ware thou fall no more therto / & loke thou vaunte the not of ony of thy good dedys. ¶ And sayd he that preyseth hym that doth well is partener of his good dedys. ¶ And sayd company not with hym that knoweth not hym selfe. ¶ And sayde he is in grete reste that resrayneth hym from angre. ¶ And sayd he is well disposed that can tempre his delynge & his speche. ¶ And sayd take no shame to here trouth of whom so euer thou herest it for trouth is so noble that it worshyppeth those that pronoūce it. ¶ And sayd that thȳge that kepeth a man from shame is better than rychesse purchassed therby. ¶ And sayd many men may apperceyue fautes in them selfe that fynde fautes in all othrr. ¶ And sayd to a man that fled vaȳquysshed from a batayll ȳ dost euyll to flee frome the honourable deth to the shamefull lyfe. ¶ And sayd he that erreth or he know the trouth ought the sooner to haue forgyuenesse. ¶ And sayd moche wyne and sapyence may not accorde / for they be in maner contraryous. ¶ And sayd suffysaūce is a castell that kepeth wyse mē from euyll werkes ¶ And sayde yf he can not eschewe Ire yet kepe it secret. ¶ And sayde that thynge that a foole leseth can neuer be recouered / but a wyse man can lese nothynge. There was a foole that blamed hym wherfore one of his felowes axed hym leue to auēge hym to whom he sayd a wyse man gyueth neuer lycence to do amisse

¶And sayd all thynges be strengthed and susteyned by Justyce & all thynges be amenysshed & feblysshed by Iniustyce. ¶And sayd all ꝑ thou doost may not be kepte counseyll all be it. Jt be not now vnderstanden it shall be knowen atte sontyme. ¶And sayd good renomme is better than rychesse / for rychesse wyll be loste & renõme wyll laste. Sapyence is a rychesse that wyl neuer fayle nor admynysshe. ¶And sayd beware the of the dronkenshyp for the wytte that is ouercome with wyne is lyke ꝑ hors ꝑ casteth his mayster. ¶And sayd take hede of the guydyuge of hym that ꝑ axes coũseyll of / yf he gouerne hym selfe euyll by lykly hode ryght so euyll he guyde the / for by reason he ought to loue hym selfe better than the. ¶And sayde beware thou breke not the lawes that be for the commune profyte. ¶And sayd ponerte is better thã euyll goten rychesse. ¶And sayd a man without scyence is lyke a realme without a kynge. ¶And sayd a kynge ought to take none to his seruice but suche as he hath preued afore good & true. ¶And sayde he that taketh all men in lyke condycyon may not make them all his frendes. ¶And sayde cõmytte all thy causes to god w̃ out ony excepcyon. ¶And sayd repute not thy synnes lytell nor magnyfye thy good dedys for thou shalt haue nede of them yf they were more. ¶And sayd to his dyscyples beware of this worlde & thynke it is a thorne busshe that thou must trede vpon. ¶And sayde lyke as those that ben wordely wyse kepe them frome angre in the presence of theyr kynge by a greate reason ought they to bewarc how they angre them afore god that is to vnderstande in euery place. For god is ouer all. ¶And sayde he that is longe or he be angry

is harder to apease than he ẏ is lyghly wroth ryght as ẏ grene wode is hotter than the other whan it is well kyndeled. There were brought afore hym certayn people whiche sayd dyuerse iniuryes to hym he answered yf ye haue ony other matere to wyñe of me than this do it or ellys holde youre peas. There was greater reuerence made to another man than to hym wherfore one axed hym yf he had ony enuye there at. He answered yf he had more scyence than I/I wolde haue had enuye at hym or ellys not. ¶ And sayde sapience ⁊ good reuõme is not founde but in good persones wherfore they be better than the greate rychesse ẏ is founde in foule ⁊ euyll people. ¶ And sayd thy soule ought to thynke well and thy body to helpe therto. ¶ And sayd that thou oughtest kepe secret in thy courage dyscouere it not to euery man. ¶ And sayde one vnto hym that sawe hym in a poore clothynge this is not Socrates thus poorely arrayed ẏ gaue the lawes to the people of Athenes to whom he answered ẏ true lawe is not made by good arayement but by vertue/reason/⁊ scyence. And sayd to his dysciples dispreyse ẏ deth ⁊ sẽblably drede it. and sayde a wyse man ought to knowe what is his soule.

Dicta phi.

Platon is by ĩterpretacyon as moche to saye as endeth or fulfylled and was of grece by his fa-

ders syde he was of the noble Esculapius kynrede & by his moders syde of the kynrede of Zalon that ordeined dyuerse lawes as it is aboue sayde he dwelled w̄ Socrates the space of fyue yeres / and after the deth of the sayd Socrates he vnderstode ẏ in egypte were certayn of Pytagoras dyscyples to whom he went & profyted moche in lernynge with them he retorned than agayn to Athenes / & there he ordeyned two scoles & vsed laudable lyfe in doynge good werkes helpynge and nourysshynge the nedy people. And they of Athenes wolde haue made hym theyr lorde. He refused it vtterly for as moche as he knewe them of bad & wycked condycyons and knewe well that coude not lyghtly chaūge theyr dysposycyons. And also he wyst well yf he shold correcte them lyke as it apperteyneth they wold serue hym as they dyd Socrates. The sayd Plato lyued .lxi. yeres a man of good discrecyon dispossycyon & ryght parfyent & a grete gyuer of his goodes to poore men & to straungers. And he had many dysciples amonge the whiche .ii. of them after his deth ẏ is to witte Zenocrates & Aristoteles helde the scoles.
And the sayd Platon dyd teche his sayn̄ce by allegorye to thentent that it sholde not be vnderstande but by wytty men And he lerned it of tymeo & of Socrates / he made .vi. bokes & preched & taught the people that they sholde gyue graces and thankes to god for his goodnes and mercy / and for that he made them all egall in so moche that be a man neuer so myghty his power can no more thā yf he were a poore creature resyste ayenst deth semblably he bad and thanked god for the wytte ẏ he hath gyuen vnto man. ¶ And sayd ymage no thynge to be in hym but that is nedefull

good and conuenable. ¶And sayde he not couetous vpon worldely goodes/for god hath ordeyned that we sholde haue sufficiaūce in this worlde. And suche sufficiaunce is called Sapyence/the whiche ye ought to haue with the drede of god whiche is the key of goodnesse/wherby ye may entre & atteyne to the good and true rychesse of this worlde leuynge to do all thynge that may cause hattered & euyll wyll for and ye wyst howe some thynges that ye loue and preyse are euyll and vyle/ye wolded haue them in more hattered than loue. ¶And sayde dyrecte and amende your selfe and after labour to correcte other and yf ye do not ye shall be dampned. And I tel you ỹ thynge ỹ hath made me syluer/moost glad Is that I haue not set by golde ne for yf I had gadred grete tresour I sholde haue had many heuy thoughtes where I haue nowe Joye & gladnes whiche encreaseth daylye in me in lernynge wysedom & for to lete you wete that golde and syluer are not good to be ouermoche set by. There is some contre that a lytell yuory or vnycorne bone is bought for a greate some of golde & in other places men take glasses bras and other suche thynges/for as moche golde. And therfore yf it were perfytely good of hym selfe he sholde be egally chosen & loued ouer all lyke as sapyence is chosen and loued in euery contre. ¶And sayd enquere and seke to haue vertues and ye shall be saued/prayse no foule thynges & blame no thynge ỹ is laudible & trauayll you not for to wynne thynges that shall lyghtly be lost folowe after your good predecessours arraye you with iustyce & clothe you with chastyte & so ye shall be happy & your werkes lauded ¶And sayd custome is a greate thynge. ¶And sayde

the wycked werkes dampne & destroye the good & ỹ
byttrenesse of alloe tree dystroyeth the swetenesse of
hony. ¶And sayd a wyse man ought not to thynke on
his losses but ought to kepe well ỹ remenaunt of his
good. ¶And sayd he ỹ doth not for his frendes why-
le he may they wyll leue hym whan he shall haue moost
nede to them. ¶And he sayd that sapience is good for
she can neuer be loste as other catalles & worldely goo-
des may. And it was axed hym where by a wyse mã
myght be knowen / & he answered whan he wyll not
be wroth of the iniuryes that ben done vnto hym &
reioyseth hym not whan mẽ preyse hym. And it was
axed of hym howe men myght best be venged of theyr
enemyes he answered for to be vertuous & to do good
and noble dedys. ¶And sayd to his dyscyples enfo re
you to gete scyences / by the whiche ye shall dyrecte
your soules. And do your part for to kepe the lawe in
suche wyse that your maker may be content with you
And he saw a yonge man that had solde the lyuelode
that was come to hym by succession & he dyspende it
amysse in grete dyuers & other myscreble to whom he
sayd the erthe eteth other men but thy selfe eteth the
erthe. And it was axed of hym why it is that tresour
& scyence may not accorde to gyder and he answered
& sayd that one thynge hole accõplysshed may not be
deuyded. ¶And sayd that he that trusteth in his for-
tune and is not somwhat besye & dylygent to labour
in good werkes the good resorted frome hym as doth
the arowe from the stone that it hath lyght vpon.
¶And sayd he that techeth good to other and doth it
not hym selfe. Is lyke to hym that lyghteth a candel
to an other & goth hym selfe darkelynge. ¶And sayd

a kynge ought not to be gretly preysed that reygneth
onely but vpon his subiectes/ but he ought to haue
laude ỹ reygneth & hath lordshyp vpon his enemyes
¶And sayde he that gadreth & assembleth moche syl-
uer ought not to be called ryche but he that dispẽdeth
it worshypfully and laudably. And some asked hym
how one myght kẽpe hȳ from nede. And he answered
yf men by ryche late hym lyue tẽporatly & sobrely & yf
they be poore lete thẽ labour dilygentely. Than some
axed hym of how moche good a man ought to be con-
tent And he answered to haue so moche as he nedeth
not to flater nor borowe of other.. ¶And sayde to his
dyscyples Whan ye shall be wery of studyenge/spor-
you ī redynge good storyes. ¶And sayd that the wy-
se man ought not to coueyte the rychesses of his fren-
de lest he be hated and dyspreyse hym therfore. ¶And
sayd a lytell good is a greate thynge yf thou be cõtent
there With. ¶And sayde it is better and a more coue-
nable thynge to a kynge to remembre & se to the good
gouernaũce of his people the space of a daye than for
to daunce & sporte hym a hole yere. ¶And sayde Wer-
kes done by wysdome causeth knowledge of thynges
& them dyscretly to dyscerue & Werkes done by igno-
raunce is an vnknowẽ thynge tyll trouth stable & set
them in theyr ryght Waye & Werkes done by lesynges
is for to disordre good thynges and putte them out of
theyr propre places. ¶And sayd thou shalt neuer be
paciẽt whyle ỹ art couetous & it was asked hȳ how he
myght haue lerned so moche wysdom he answere by
cause I haue put more oyleī my lãpe to studye by thã
wyne in my cup. And it was axed of hym what mã is

mooſt couenable for to gouerne a towne / & he anſwered he that can well gouerne hymſelfe / & it was alſo axed of hym what man was mooſt worthy to be called wyſe / & he anſwered he that taketh mooſt hede to good counſeyll & caſteth mooſt doubtes. ¶ And sayde that the veſſels of gold be proued & knowen by theyr ſowne yf they be broken or hole ſoo are men proued & knowen by theyr ſpeche yf they be wyſe or fooles / and It was axed hym whiche be the moſt ignoraũt men in theyr dedes / & he sayd ſuche as werke mooſt after theyr owne counſeyll & that obeye to them ſelfe / and for defaunte of good aduyſement dyſpoſe them hardely to doo wycked dedes. And they axed hym whoo dooth mooſt wronge to hym ſelfe. And he sayd he that meketh hym to thoſe that he ought not. ¶ And sayde the Ignoraunt people Iugeth lyghtly the fayrenes or the fylth ỹ they ſe outwarde / & the wyſe mã iugeht by that ỹ they ſe of mannes condycyons. ¶ And sayd he fyndeth ſappence that ſeketh her by ỹ ryght waye and many erre by cauſe they ſeke her vnduely & blame her without cauſe. ¶ And sayd he ỹ is ignoraunt of good ſapience knoweth not hym ſelfe. And the perſone ỹ whiche knoweth not hymſelfe is of all Ignoraũtes the mooſt ignoraũt / and he is wyſe that knoweth ignoraunce and he that knoweth it not is ignoraunt. ¶ And sayd wrath ledeth ſhame in a leſe. And sayd the kynge reſembled to a grete ryuer growynge of lytell and ſmall rennynge watres / and therfore yf he be ſwete the lytell ſholde be ſwete and yf he be ſalte the lytell ſholde be ſalt. ¶ And sayd be well ware that in batayll thou truſte not all onely in thy ſtrength diſpreyſynge thyn naturall witte cauſeth victorye with

oute myght / but vneth may men haue victorye by
strength without vse of naturall wytte. ¶ And sayde
wordes woute good effecte is lyke a grete water that
drowneth the people & doth it selfe no profyte. ¶ And
sayd a suspectyous man is of euyll condycyons & ly-
ueth in sorowe. ¶ And sayd be not wyllynge to vse o-
ny wordely delectacyons vnto ỹ tyme that ye se whe-
ther wytte & reason graunte therto / & yf these two ac-
corde thou mayst well & lyghtly knowe the fayrenes
& the fylth therof / & in what wyse they varye / & what
dyfference is betwene them. ¶ And sayd the realmes
aren somtyme lost by neglygence / and somtyme for
vsynge to moche ydelnesse & also by to grete trustynge
in fortune. Also whan men entende not to encreace the
people to inhabyte the lande. and also whan warre la-
steth longe therin. ¶ And sayde the ende of indygna-
cyon is to be ashamed of hymselfe And it was axed of
hym how a wyse man coude be troubled / & he answe-
red whan he is compelled to tell the trouth of an vn-
knowen thynge to hym. ¶ And sayd whã thou shalte
se a man of good dispolycyon and full of perfeccyon
thou ought to do after hym for couetyse is both weke
& seke in hym to do after hym. ¶ And sayd dyspreyse
not a lytell thyng for it may encreace. ¶ And sayd bla-
me not nor rebuke a man whã he is wroth / for than ỹ
mayst not dyrecte hym. ¶ And sayd be not glad of the
euyll fortune of another / for thou knowest not how ỹ
world may tourue ayenste the. ¶ And sayd stable thy
wytte both at thy ryght hande & thy left & thou shalt
be fre. ¶ And sayd there be. iii. thynges that doth me
harme to se / that is to saye. A ryche man fallen in po-
uerte / a worshypfull man dispreysed / & a wyse man

mocked and scorned by ignorāte people. ¶And sayd be not in felowshyp with the wycked men for no good that they can promyse the. ¶And sayde whan a realme is in prosperyte / couetyse is bounde to the kynge of the same realme. And whan a realme is in aduersyte the kynge is bounde to couetyse. ¶And sayde coueyte not that thy thynges be hastely done but desyre onely that they be well done. ¶And sayd a man ought to be better content and is more bounde to his prynce for one fayre worde of hym than yf other had gyue hym grete gyftes. ¶And sayd the gyftes that ben gyuen to the good poeple aske restrybucyon and the gyftes that be gyuen to the noughty people causeth them but to aske more. ¶And sayde the wyckednesse folowyth after the wycked men & dyspreayseth all goodnesse / lyke as ỹ flye that eteth vpon corrupte thynges and leueth the swete floures. ¶And sayde haste thou not to preyse ony thynge vnto the tyme ỹ thou knowest yf it be worthy for to be preysed or not. ¶And sayd that a wyse man ought not to exalte hym selfe before the vnconnynge but meke hym & thanke god that it hath pleased hym to exalte hym in grace & put peyne to bryng hym out of his ignorannce in the waye of ryght wysnesses & courtesye for yf he sholde rebuke hym shamefully it sholde be cruelte & to instructe hym easely is courtesye. ¶And sayd that .ii. disputers disputynge & arguynge for to haue knowleche of the trouth of a thynge haue noo cause to be wroth togyder for theyr questyon falleth to one conclusyon but and yf the one thynketh for to cõquere the other they may haue lyghtely hatered to gyder for as moche as eche of them wyll bryng his felowe to his owne en-

tente/ & so to subdue his opinyon. ¶ And sayd whan ye wylt borow or axe ony thynge of ony man yf it be refused ye thou ought to be more ashamed of thyn askynge than he of his refuse. ¶ And sayde he that can not nor wyll gouerne hym selfe is not able to gouerne many other. ¶ And sayde a wyseman ought to aske curteysely & mekely & with fewe wordes lyke as the leche that draweth more blood of a man mekely & without noyse than doth the syncerolle that prycketh faster & maketh more noyse. ¶ And sayd a man of feble courage annoyeth hym lyghtly of ye he loueth. ¶ And sayde enforce thy selfe to knowe god & drede hym/ peyne the for to knowe thy selfe & to teche other and rather to do so than do besy the in thyn other dayly occupacyons. ¶ And sayd desyre nothynge of god/ but that is proufytable but desyre of hym the good that is durable loue not symply the good lyfe here/ but pryncypally the good ende. ¶ And sayd he is vnhappy that contynueth in his malyce and thynketh not on his ende. ¶ And sayd reken not thy gettynge in thynges ye ben from the/ ne tary not to do for them that haue done for the tyll they aske the/ the recōpense. ¶ And sayde he is not very wyse that gladdeth or reioysed hym in worldely prosperytes/ and is troubled in aduersytes. ¶ And sayde the fylthe of wordely wyt is knowen in moche speche. ¶ And sayd fyrst thynke and afterwarde speke and than execute/ for thynges chaunge lyghtely. ¶ And sayde angre the not sodeynely/ for yf thou acustome it/ it wyll torne ones to thy harmes. ¶ And sayde yf thou be wyllynge to gyue ony thynge to ony nedy body/ tary not tyll to morowe/ for thou knowest not what maye befalle

the/ & gyue to hym that maye not labour ne gete his lyuynge. ¶ And sayd be not wyse onely in seynge but in dedys for ẏ speche wasteth in the worlde & ẏ sapiẽce of dedys is profytable in the euerlastynge worlde. ¶ And sayde oure lorde accepteth hym for noble that doth good werkes though he be peasible of lytell wordes/ reputeth for euyll the prayeres & sacryfyces that ben done by euyll people. ¶ And sayde yf thou labour to do good thou shalte therfore suffre no peyne/ for yf thou haste delectacyon to doo synne thy delectacyon shall vanysshe & be none & thy synne shall abyde euer with the. ¶ And sayd haue in mynde the daye that ẏ shal be called to thy Jugement and thou shalt here no thynge & than thy clateryngе tonge shall be styll/ the thought shall fayle the/ thyn eyen shall be derke/ and thyn humanyte shall be consumed in to the erth/ and thy wytte so corrupt that thou shalt haue no power to fele ẏ stenche of thy body/ nor how the wormes shall souke thy roten karyen. Also haue in mynde the place where thou shalte goo/ the lordes & the seruaũtes shal be all lyke in the sayde place & that there may nother frende ne foo hurte nor helpe the. And therfore lerne good scyences & discyplyne/ for thou shalt not knowe whan thy departynge oute of this worlde shall be/ & yet be certayn that amouges all the gyftes of god sapyence is the moost excellent/ she gyueth goodenes to the good people & ꝑdonneth to the wycked theyr wyckednes thynke and haue in thy mynde contynually that thou haste to doo all/ and trust not in ony thynges of this moeuable worlde be well ware that thou doo no foule dedys for no delectacyons nor wynnynges/ and beware that for the variable pleafaunces of this

wicked worlde thou lese not the ioyfull & euerlastyng blysse. ¶And sayde loue sapyence vnderstande & herken the wysemen & be obeyssãt to thy lorde werke not but in due tyme & yet take hede how thou shalt do it/ loke that thou saye no worde vnconuenyent/ & be not proude for no rychesses/ ne despeyze the not for none euyll fortunes be well disposed to all people & dispraysse no man for his mekenes. ¶And sayd that thou reputest no vyce in thy selfe blame not an other though he do it and thou ought not to desyre to be preysed of vertues that be not in the/ ne do no suche thynge that thou woldest blame or dispraysse an other yf he dyd it thou must do suche thȳges as ben good & couenable though they be forboden the. ¶And sayd a wyse mã ought to repute his errour grete & his good dedys lytell. ¶And sayde a folye is to cut the synnes and take awaye the euyll brãches therof & to leue within oure selfe ȳ couetyses & other wyckednesses. ¶And sayde lyke as we kepe our selfe from ȳ multytude of metes for ȳ helth of our body we ought by a greate reason to abstreyne vs fro vyces for the saluacyon of our soules. ¶And sayd he that addeth to his gentylnesse noblesse with good maners and condicyons is worthy to be preysed & he that taketh & suffyseth hym onely with the gentylnesse that cometh to hym by his kynred wȳ out purchassynge ony other vertues ought not to be called good nor to be holde noble. ¶And sayd yf thou fele thy selfe more true to the kynge than other ben & that thy wages ben lyke to theyrs or lesse/ yet thou ought not to complayne therof for thyn are lastynge & so are not theyrs. ¶And sayde yf ony haue enuye at the and/ by enuye sayth euyll of the sette not there by

and thou shalt haue peas with hym for he seketh not but for to haue noyse with ỳ. ¶And sayd men ought to kepe well theyr holy dayes that is to wytte prncypally from euyll doynge. ¶And sayde the more that thou art exalted in hyghe estate the more thou ought to be meke and curtoyse to the people to the ende that theyr loue may abyde with the/yf ony thynge sholde befall the other wyse than well. ¶And sayde vnneth may a man kepe the loue of his frendes yf he wyl correcte hym rudely of his fautes. ¶And sayd a wyse man ought for to thece good men to be his seruauntes lyke as men chese the good grounde for to laboure it.

ARystotell by interpretacyon in grekes tonge is fulfylled or complete of goodnes/and he was sone to Nychomacus/the whiche was ryght cõynge in phy syke & a good physycyen & was borne in ỳ towne of stragre & he was of ỳ kynred both by his faders syde & by his moders syde of Esculapius of the whiche here before hath be made mencyon. For he was in his tyme the mooste excellent and the best of all the grekes. And whan the sayd Arestotell was .viii. yere of age his fader put hym in the Cyte of Athenes that than was called the Cyte of Wysedome/and

there he lerned gramarye rethoryke and other bokes of poetrye and therin he studyed the space of .ix. yere profytynge gretly therin. And in those dayes men set moche store by the foresayd scyences & was theyr opynyon that it was the laddre to go vp vnto all other scyences. ¶ And certayn other wysemen at the same tyme as Pytagoras and Pytoras and dyuers other reputed and helde the sayde scyences for noo scyence and dyd but mocke and scorne them that lerned them sayenge that suche scyence as gramarye Rethoryke and poetrye were not conuenable to come to ony wysdom. And that gramayre is not but for to teche chyldren poetrye but for to tell fables and to make lesynges Rethoryke for to speke fayre and in tremes. And whan Arystotell herde these wordes he had grete meruayl thetof and was gretly agreued with suche as helde the same opynyon & strenghted hym after his power to susteyne all manere of gramaryens the poetes/and also the rethorycyens. And sayde plenyly that sapyence canne not excuse her of the sayd scyences for reason is an Instrument of wytte as it appereth openly that knowynge of ony thynge is to vse of reason. And this prerogatyue whiche god hath gyuē to men is ryght noble and worthy to thentente that amonges the men he sholde be holden for the moost noble and moost wyse that more vseth of reason.

¶ And that better and more conuenable receyueth in his herte thynges and telleth them in place an tyme conuenable and for as moche as sapyence is moost noble of all other thynges she ought to be declared by the best reason and conuenable manere and by the

mooſt pleſaunt and ſhorte wordes that can be done
without errour or lettynge the ſentence for yf the rea-
ſon be ſpoken parfytely the name of wyſedom is loſt
therby / & ſo is the ſpeker in fawte / and ſoo the herers
reſten in doubte of the ſentence. And after that Ary-
ſtotell coude the ſcyences aboue ſayd he lerned of pla-
to in a place called eppdeme ethykes and the .iiii. ſcyē
ces theologykes and that tyme he was .xvii. yere of
age. And whan Platon went the ſeconde tyme in to
Cecyle he lefte Aryſtotell in his place in ỹ ſayde two-
ne of eppdeme / in the whiche he taught the ſcyence &
lerned it. And after the deth of Plato the kynge Phy-
lyppe of macedone ſente for Aryſtotell whiche wente
to hym in macedone / & there dwelled with hym du-
rynge his lyfe techynge contynually the ſayd ſcyence
and after the deth of kynge Philyppe reygned his ſo-
ne Alexandre the greate / and whan Alexandre depar-
ted from macedone for to go in to the countre and re-
gyon of dayſe tho retourned Aryſtotell to Athenes &
ther he dwelled .x. yeres ſtudiēge tyll that he became
a ſouerayn clerck / and a preſte accuſed hym by enuye
to the Cytezyns tellynge them that he worſhypped
not theyr ydolles lyke as other people dyd at that ty-
me / wherof Aryſtotell was aduertyſed & haſtely de-
parted fro Athenes & went in the towne of Setagy-
re where he was borne ferynge that they of Athenes
wolde haue done to hym as they dyde to Socrates yf
he had dwelled lenger with them. And he ordeyned a
place in Setagyre where he held and kept the ſcoles
gyuynge many good inſtruccyons to the people and
occupeyd the tyme in good dedys and gaue greate al-
meſdedys to poore people & maryed many poore chyl-

dren that were fader lesse and moder lesse. ¶ And he thaught benygnely all tho that wolde studye. What estate or nacyon that euer they were of/ and edyfyed & buyled newe ayen the sayd cyte yf Setagyre & there in ordeyned lawes and gaue instruccyons to kynges and pryncis whiche they toke and kepte ryght reuerently. And after he dyed in the age of.lxiii.yeres they of Satagyre toke his bones and ryght worshypfully put them in a shryne where they helde theyr counseyll for his grete wytte/and also for the greate and feruent loue that they had to hym. And as oftentymes as they hadde to do ony grete mater for to hane the declaracyon therof the mē whiche were of counseyll wold go and stande as nyghe the sayd shryne where the bones were as they coude / for to haue knowlege of the trouth of theyr matere. And thus they dydde for to worshyp hym the more and theyr opynyons and very trust were foronely beynge nyghe the sayd shryne theyr wyttes sholde be the better & theyr vnderstandynge more pure and subtyll. ¶ And the sayd Arystotell hadde in his tyme many kynges sones that were his discyples. And he made in his dayes well an hondred bokes / of the whiche we haue now.xxviii. in logyke. vii. in nature / the booke of Ethykes / the booke of Polytykes / the booke of Metaphysyke that is named thcologyke/and the bookes of the wyttes of geometrye. And Platon rebuked hym bycause that he wrote his scyences in bookes/to whom he sayd in excusynge hym / that it is a thynge knowen & notyfyed ynoughe that all tho that loued scyence ought to do nothynge that sholde cause ỹ losse of her / and therfore

it is good to compose & make bokes by the Whiche scyence shal be lerned/and Whan oure memoyre shal fayll it shall be recouered by meane of bookes. For he that hateth scyence shall not profyte in it thought it be so that he se the bookes and beholde them yet shall he set not by it but departe Wors and les Wyse than he was afore. And I haue made and ordeyned my bookes in suche forme that the Wysemen shall lyghtly and easely understande them but the ignoraunt men shall haue but lytell auayle be them. ¶ And the sayde Arystotell helde gladly in his haande an instrument of sterres ¶ And sayd to kynge Alexandre he that hath in this worlde good and laudable name and the grace of god ought to aske ne desyre none other thynge. ¶ And sayd thus to hym dyrecte thy selfe fyrst for yf thou be not Juste how mayest thou Well dyrecte thy people & yf thou be in errour thou canst neuer gouerne them Well/ for a poore man can not make an other ryche he that is dysWorshypped can not Worshyp an other/ he that is ryght seble may not helpe an other/ & so may not goodely ne Well ony man dyrecte an other/ but yf he dyrecte hym selfe fyrst. And therfore yf thou Wyll take of the fylthes fromc other clense thy selfe fyrst. Or elles thou shalte be as the leche that is seke & can not hele hym selfe & trauayleth to hele other that haue the same sekenesse. ¶ And sayd it is a grete chastysement to the people to haue a ryght Wys lorde/ and it is a greate corrupcyon vnto them to haue a corrupt and mysruled kynge. ¶ And sayd kepe the fro couetyse/ for thou oughtest to thynke and remembre Well

that it is not laudable thynke to haue rychesses i this worlde and shame in the other seynge that this worlde is no more but onely a baytynge place for to go to the other worlde. ¶ And sayde yt thou wyll be ryche suffyse ꝯ with suche as thou hast for he that hath not suffysaūce can neuer be ryche What goodes that euer he hath. ¶ And sayde yf it were so that by euyll doynge it sholde fortune the to haue some good / and by well doynge to haue some harme / yet eschewe the euyll or ellys thou shalt be deceyued at last / and euer do well and at last thou shalt be remunered therfore. ¶ And sayd suche thynges as thou preyses vpō they self blame it not vpon an other. And do noo thynge to other but as thou woldest it were done to the refrayne thyn owne wyll and hate not other men / be not enuyous and haue hym not in Indygnacyon that hath offensed the for noo man can somtyme eschewe errour / be not couetous / for couetyse letteth the mannes reason and taketh away the knowlege of trouth. Do not vnconuenable werkes / take companye with wysemen & studye in theyr bookes. Fle lesynges / for the lyers lyen not but for vnknowynge of reason. And yf theyr soules the lest harme that can fall to a lyer is that no man bylyueth hym of no thynge that he sayd. Neuertheless man may better beware of a theefe than of a lyer. ¶ And sayde / the hertes of goode people accorden togyders. Lyke as the rennynge water with the water of the See. ¶ And the hertes of euyll people canne not lyghtly accorde togyder / all be it

that they be togyder as the vnresonable bestes that playe & lepe togyder & sodaynly fall to fyghtynge.
¶ And sayd ordeyned that your offyces & auctorytes ben gyuen to them that loueth and foloweth trouth & ryght wysenes and cause them to haue rigorous paynes that ben harmedoers and loueth falsholde and decepcyon. ¶ And sayd yf ye haue doubte in ony thynge counseyll you to wysemen and yf they dyspreyse you therof be ye neuer wrothe therfore / and a man hath some vyce & besyde that hath many vertues ye ought not therfore to lete to aske hym counseyll. ¶ And sayd many man shall both lette & trouble the that can not helpe the. ¶ And sayd Justyce is a mesure ẏ whiche god hath ordeyned vpon the erth by the whiche the feble is defended from the myghty & the true from ẏ vertue. ¶ And sayd the wyse mā knoweth what ignoraunce is in as moche as somtyme he hath ben ignoraunt / but the ignoraunt was neuer wyse & therfore he knoweth not what is wysedome. ¶ And sayde to Alexandre there be many lytell besynesses in thy realme and grete and generall / and yf thou gyue power to ony persone vpon the grete / and thy selfe to occupye the lytell thou shalt well wytte and perceyue that grete dommage shall there be falle to the in tyme comynge yf it falleth not sonner. ¶ And sayde lyberalyte is to gyue to nedy people or to hym that hathe deserued it soo that the gyfte be after the possybylyte of the gyuer for he that gyueth ouer reason ought to be called waster and not lyberall. ¶ And sayde Sapyence is the defense of the soule / and the myrroure of reason / wherfore he is ryght blessyd that trauayleth to haue her / for she is the foundement and the roote of

all noble dedys and laudable thynges and by her we may wynne the good ende / and kepe vs from payne enerlastynge. ¶ And sayde O Alexander yf thou vse thy power & lordshyp other wyse thā ÿ oughtest to do thou shalt be enuyed / of enuye shall come lesynges / of lesynges shall come iniustyce and ennymyte of Iniustyce & enmemyte shall come batayll / & by batayll the lawe shall be pysshed the people hurt & thy possessyōs lost. But yf thou vse thy lordshyp as thou oughtest to do trouth shall encresse in thy realme of trouth shal come Justyce / of Justyce loue / of loue grete gyftes and suretye by ÿ whiche the lawe thy people & thy goodes shall be maynteyned & encresse. ¶ And sayde he ÿ maketh his realme seruant to the lawe shall reygne & he that taketh & put out the lawe from the realme shall not reygne. ¶ And sayde a kynge ought to be of good & stronge courage to remembre well the ende of the werkes & to be curteys & fre / & to refrayne his wrathe where it aperteyneth & shewe it where it nedeth to kepe hym from couetyse to be true to gouerne hym as nyghe as he may after his good predecessours / to gyue to his men as they haue deserued to defende & kepe ÿ lawe & the fayth & euer to do well aft his myght. And yf the strength of his body fayleth hym thā to kepe the myght of his courage by ÿ whiche he shal be ÿ more assured in all his nedys. ¶ And sayd the kynge that gouerneth hÿ & his realme well by his wysdom is worthy to be gretly praysed & lauded. ¶ And sayde to Alexander serche to wynne the ryches that be not transytoryes the lyfe that is not moeuable the kyngedom that can not be taken away from the / & the euerlastynge ioye & be pytefull but not so moche that thou

ſtande in daungyer therby / do punycyon & Juſtyce to them that haue deſerued it Without delay trauayl the to fortefye the lawe for in that is the loue and drede of god & Whan thou ſhalt be compelled to take vengeaũce of thyn enemy put it not ouer tyll an other daye for the fortune an condycyons of this Worlde moeue and chaunge oftentymes ſodaynly. ¶And ſayde ỹ ought not to hate hym that ſayth the ſothe nor to chyde hỹ that kepeth the fayth but he that ſhall do contrary to the fayth be thou his enemye w̃ all thy power of thy realme. ¶And ſayd it is better that thou correcte thy ſelfe and amende the after the example of thy predeceſſours than thy ſucceſſours ſholde amende them after the exaũple of the. ¶And ſayde worſhyp the good men & therby thou ſhalt haue the loue of the people & ſet not all thy Wyll in this Worlde in the Whiche thou mayeſt not longe abyde. ¶And ſayd worſhyp ſapyence & fortefye it by good mayſtres / diſcyples / & ſcolers worſhyp them paye for theyr expences and bepe them of thy houſehold after that thou ſhalte ſe they ſhall be profyted & ſpede in the ſcience / & thou ſhalte fynde that grete profyt and worſhyp ſhall come to the therfore. ¶And ſayde he is of bygge & ſtronge courage of good diſcrecyon & laudable fayth that bereth pacyentely all his aduerſytes for a man can not be knowen in his proſperyte. ¶And ſayde thou ought to thynke ỹ the Wedeſt of all thyn enemyes is ſtronger than thy ſelfe. ¶And ſayd thou ought to cheryſſhe thy knyghtes & thy yomanry & to haue them in as greate loue in tyme of paes as in tyme of warre / for yf thou ſet lytel by them in tyme of paes / thy ſhall forſake the Whan thou ſhalte haue more nede of them. ¶And ſayd the

greteſt profyt that thou canſt do in thy realme is to take awaye the wycked people & to reWarde the good ¶And ſayde a man is of euyll condycyon that taketh no hede but to the vyces & fautes of other in dyſpreyſynge of them. ¶And ſayd Worſhypfull deth is better than ſhamefull lyfe. ¶And ſayd the ſappyence of a mā of loWe degre is Worſhyp & the folye of hym that is of hyghe degre is a ſhame & auarice is the thynge that taketh a Way the name of gentylneſſe. ¶And layde ỹ good prynce ought to gouerne the people as his good predeceſſours haue done & to loue & cheryſſhe the good & true people more than his treſour or other Wordely goodes & to delite hym in that ỹ he hath ryght Wyſly and not Wrongfully. ¶And ſayd no man ought to be aſhamed to do iuſtyce for yf the kynge be not iuſtycyal he is not kynge but he is byolēt & rapax. ¶And ſayd the Wycked men obeye for drede / & the good for theyr goodenes. ¶And ſayd men ought to do Well to ỹ good people & to chaſtyſe the Wycked by rygour. And ſayde Wrath ought not be to ſharpe ne to ſWete and he Wrote an epyſtole to Alexander that the kynges ben Worſhypped for .iij. thynges / ỹ is Wytte for inſtruccyon of good laWes for conqueſtes of landes & regyons & for to peoplyſſhe & deſtroye deſertes & Wyldernes / and he Wrote alſo to Alexandre that he ſhold not be Wyllynge to correcte all mennes faWtes to rygorouſly for it lyeth not entyerly in mannes poWer to kepe hym fro doynge euyll & therfore it is good ſomtyme to forgyue errours. And yf it be ſo that punycyon muſt be done men ought too ſheWe that they doo it by compulſyon to amende and punyſſhe the errours and not in manere nor by Waye of vengeaunce. And he ſaWe

a man that had his hāde smytten of for theste that he had done. And he sayd for as moche as that man had taken from other suche as was not theyr owne / men haue take from hym that / that was his. ¶ And sayd thou mayst not so wele cause thy people to loue the as to cherysshe them & shewe them ryght wysnesse and yf thou dost the contrary though thou hast the lorde-shyp of theyr bodyes thou hast not the lorshyp of theyr hertes ne of theyr courages / & that shalte thou fynde whā thou callest vpon theyr seruice at thy nede wherfore it is a grete daunger for a kynge to do iniurye and do make his people hate hy. ¶ And sayd he is ryght happy that can chastyse hym selfe takynge example by other. ¶ And sayd fortyfye your soules with good dedys & depart you from couetyses whiche dystroyeth the feble courages / there is no thynge that maketh a man lesse to be set by than to preyse & boste hymselfe of his good dedys. And it was axed of hym what is y cause that wysemen wyll not be wroth & ony mā wyl teche them / and he answered for as moche as wyse-men knowen y scyence is a ryght profytable thynge. ¶ And sayde he that wyll not nor can not do well at leest ought to kepe hy from euyll doynge. ¶ And sayde to his dyscyples / loke that ye haue. iiij. eeres / two for to herken and lerne scyences & profytable thyges and the other two for your other worldely besynesses. The mooste profytable thynge to the worlde is the deth of y euyll people. ¶ And sayd a mā may not be so wel know-en as in grete auctoryte. ¶ And sayd in all thynges the leste quantyte is the lyghter to bere saue onely in scyences for he that hath mooste therof y lyghter may he bere it / and it was axed of hym what was the

mooſt couenable thynge foꝛ a dyſcrete mã to haue/ and he anſWered that that ſholde abyde With hym yf he Were eſcaped out of adꝛoWned ſhyp in ẏ ſee. And ſayd men ought to loue to lerne the beſt of the ſcieces as the bees loue the ſWetteſt of the floures. ¶And he had a noble ⁊ Woꝛſhypfull herytage of the Whiche he lete other haue the gouernaũce ⁊ Wold not go theder hymſelfe and it Was axed hym the cauſe. And he anſWered that he that ofteneth goth to ſe his herytages hath moꝛe dyſpleaſures. ¶And ſayd the tonge of a foole is the keye of his ſecret. ¶And ſayd to one that Was ſlouthfull and Wolde not lerne ſythen thou Wyll not take the payne foꝛ to lerne thou ſhalt haue ẏ payne to be leude and vnconnynge. ¶And ſayd kepe the from the feloWſhyp of hym that knoWeth not hȳ ſelfe they that ben dayly enclyned ⁊ vtterly dyſpoſed to vyces may not encreſſe in good ne pꝛoufyte in ſcyence. ¶And ſayd yf thou Wyll habandone to thy body all his Wyll thou ſhalt be the Woꝛſe bothe in helth ⁊ in all other thynges and atte laſte thy ſoule ſhall be dampned therfoꝛe He that is entyerly enclyned to do foꝛnycacyon may not be pꝛayſed ne come to good ende. ¶And ſayd a mery man Wyll not lyghtely be Woꝛth Alyberall man may not Well be enuyous ne a couetous man content Wᵗ his rycheſſe. ¶And ſayd ẏ man is pꝛeued and tryed by his Werkes as the gold by the fyer. One of hys dyſcypples made to hym an euyll repoꝛte of one of his felaWes to Whom he ſayd I Wyll not byleue thyn euyl Woꝛdes ayenſt thy felaWe noꝛ I Wyll not byleue his euyll Woꝛdes ayenſt the. ¶And ſayde lyke as the rayn may not pꝛoufyte to the coꝛne that is ſoWen vpon the dꝛye ſtones nomoꝛe can ſtudy

enge auayle to a foole/a mannes tonge she weth his wytte or his folye. Experyēce ought to correcte a mā & to helpe hym to lyue wel. ¶ And sayd sapyence maketh rychesse to be fayre & hydeth pouerte. It was axed of hym what was fayre spekynge/ & he answered to speke lytell & laudably & to gyue resonable answeres/ & he wrote thus to alexander/ ye be a noble & myghty kynge & more myghty than ye were & shall encrece yf ye directe & gouerne wel & iustely your people/ & in so doynge the people shall obeye you/ but yf ye be an extorcyoner & take all theyr good fro them than ye shall be lorde of the poore people/ & than shall ye be lyke hym ỹ hath leuer gouerne the dom bestes than the men/ ne there is no thynge so couenable to a kyng as to coueyte vnduely the goodes of his people. ¶ And sayd he ỹ hath a lytel of trouth desyred to haue more. ¶ And sayd reason maketh a man to be more souerayn thā bestes & he ỹ hath no reason is but a beest in many thynges/ the newest is ỹ best but loue is contray for the elder it is the more is it worth/ and one abrakyn lord of scyences axed hym what thynge a mā ought to lerne fyrst ỹ seketh sapiēce/ to whome he answered ỹ gouernement of the soule in as moche as she is euerlastinge & more noble without ony comparyson than ony thyng that we haue. thā they axed hym how may ỹ soule acquere sapyēce & he answered as a seke man seketh his phisycyen & as a blyndemā enquyreth of the colours to them ỹ se them/ & it was axed of hym how a soule myght se herselfe/ & he answered the soule ỹ lacketh sapyēce can se nothynge as ỹ eyen wout lyght ỹ neyther se the selfe nor other. And sayd all maner of thynges haue propertes & the pro-

perte of discrecyō is to chose wel the good fro the euyl ¶And sayd the lordshypes wonne by study daūgers & peynes & so kept ought well contynue & prospere / & those that be lyghtly wōne & kept in Joye & pleasaūce come to alytyll profyt at laste / & we se comynly the townes wherin the inhabitauntes take grete labour be well maynteyned & encresse with grete rychesses / & the townes ful of pleasaunce & delyces fal to ruyne and destruccyon. ¶And sayd hastenesse of speche maketh men to erre. ¶And sayde J meruayll how he ỹ men laude without cause / accepte it and is pleased with all / and he of whom men saye euyll wout cause is angry with all. ¶And sayde loke that thou be not as ỹ boulter whiche casteth out the floure and kepeth the brānne. ¶And sayde men ought not to take the gouernaunce of the poeple to a chylde to hym also ỹ can not knowe the nedys of the poore people to hym that is couetous to hym that wyll werke without delyberacyon ne hym that is vengeable. ¶And sayde there is no dyfference betwyxte a chylde of age & a chylde of maners as of condycyon what age that euer he be of for the condycyons of men aren knowen and shewed by dedys and not by age. ¶And sayde it is nedefull to a man yf he wyll be good that he be able of hym selfe to knowe trouth and doo it in dede or elles that he lerne it of other / for he that of hym selfe can not vnderstande it nor wyll lerne it can not be good. ¶And sayde goodenesse is dyuyded in thre maners / the fyrste is in the body / the .ii. in soules / and the thyrde in the operacyons wherof the mooste noble is the goodenes of the soule / for in bsyn ge the vertue there of is founde and knowen the

forme in good dedys. ¶And sayd a man fyndeth sa-
pyence and good condycyons in longe lernynge of ve
ry scyence. ¶And sayd there be many persones that
knowen the good werkes & doo theym not whiche re
semblen the seke folkes that axe helpe and coũseyll of
the leche and do no thynge there after/and therfore ỹ
bodyes ben without helthe & the soules without bles-
sednes. ¶And sayd one may knowe the inwarde dys
posycyons of a man by hys outwarde operacyons.
¶And sayd well doynge is a laudable thynge neuer
theless it is some what harde to doo but lyghtely one
may do euyll as an archyer fayle of ỹ butte is no won
der but to hytte the pryncke is a grete mastry. ¶And
sayde in diuers maner we may be euyll but we may
not be good but in one way. & sayd defaute of wytte
causeth many harmes & maketh many men to fall by
ignorauñce not knowyng what thyng to be done or lefte
¶And sayd aged folkes loue to gyder and so do not
chyldren / for olde folkes haue theyr delectacõns lyke
and yonge folkes in diuers wayes. ¶And sayd a gre
te acõplysshynge of mẽnes felycyte is to be well frẽ-
ded than a man without felowshyp can not haue hole
felycyte. ¶And sayd euery man that nede of frẽdes
whether he standeth in good cas or in bad yf he stan-
deth in euyll condycyon they for to helpe hym / & yf he
stande in good cas he to make mery hym & cherysshe
them that they may helpe hym to resyste inconuenyẽ
tes ỹ myght fall. ¶And sayd none hath delectacyon
in iustyce but ỹ iust man/none hath fauour to sapyẽ
ce but the wyseman/and none loueth frendeshyp but
the true frende. ¶And sayd the wycked men susteyne
theyr perilles by theyr bodely strength & the good

men suffre theyr perylles pacyentely by the vertue of theyr soules whiche pacyence cometh not by myght of arme nor of hande nor none other mēbre/but onely of grace of the soule/ & therby to rysyste ayenste couetyse & other grieues of this worlde trustyng therfore after to come to blesse. & he wrote to kynge Alexander in this forme thou oughest to obeye well the cōmaūdementes of god/for he hath gyuē the thy desyres & that that thou hast axed of hym. ¶ And sayd sapyēce is lyfe & ignoraunce is deth/ & therfore he ẏ is sapyēt is a lyue for he vnderstandeth what he doth and he that is ignoraūt is deed for he vnderstādeth not what he doth. ¶ And sayd ẏ antyquite of the tyme maketh the werkes olde and bydeth nothynge but renomme whiche resteth in the hertes of successours/it is ne defull than to conquere good renōmee & therby shall endure noblesse. ¶ And sayd lesynge is the sekenesse of the soule whiche can not be heled but by the meane of reasō which lyeth neuer. ¶ And sayd a moche wyseman is he that pronounceth not the thȳges vnto ẏ tyme that he is present that wyll vnderstande them. And ẏ best speker is he that speketh not tyll he is wel purueyed what he shall saye. And the best werkemā is he that begynneth not his werke vnto the tyme ẏ he hath well disputed & auysed it in his hert neyther is none that ought to haue so moche thought as the wyseman/for it is necessayre to hym to be purueyed and certayn of his werkes. ¶ And sayd men are more enclyned to couetyse than to reason/for couetyse hath accompanyed them from theyr chyldehode and reason cometh not to them tyll that they be of parfyte age. ¶ And sayth chyldren hath theyr maysters

Whā they teche them for they knowe not what good may befall them therby / but thynke onely on the labour of the peyne of theyr lernynge. And ỳ sayd Aristotell called Alexander axynge hym questyōs vpon the gouernaunce of the lordes and of the people / to whom Alexander gaue good answers / but neuertheless Aristoteles bet hym with a rod / & it was axed of hym why he had bet hym without cause / & he ānswered this chylde is lyke & able to be a grete lorde and a myghty kynge / and I haue bete hym all onely for to holde hym lowly and ī mekenesse for he shall be to son proude. ¶ And sayde yf thou canst dyrect an other dyrecte hym as thy selfe. And a yonge man axed hym why he was so poore / to whom he answered / my pouerte hath no thynge offenced mene doth me no harme / but thyn hath done ỳ & shall do harmes ynough ¶ And sayd the realmes ben mainteyned by ỳ lawes ordeyned by the kynge & prynces. ¶ And sayd the kynges and prynces ben susteyned and vp holde by knyghthode / and the knyghtes ben mayntayned by the moneye / and moneye cometh of ỳ people / and the people is gouerned by Justice Without whiche noo realme may prospere.

ALexander ỳ grete was sone to Phylype kynge of Macedone

Whiche Phylyppe reygned. bij. yere. And the sayde Alexander began to reygne in ỹ .xviii. yere of his age ¶ And he sayd to his people in this wyse. Fayre lordes I wyll in noo wyse be contrarye to youre wylles ne to your dedys/ but I shewe to you ỹ I hate fraudes and malyces/ & as I haue loued you durynge my faders lyfe so wyll I do in tyme comynge. & I bothe counseyll and pray you that ye drede god & obye hym as soueraryne of all/ and chese hym for kynge and be moost obeyssaunt to hym that shall best puruaye for the good estate of his people/ & that shall be moost debonayr & mercyfull to poore folkes that best shall kepe Justyce & the ryght of ỹ feble ayenst the myghty/ hym also that shall best dispose for ỹ publyke Well/ & for no delectacyon of worldly pleasaũces shall not be slowfull to kepe and defende you/ & by whom ye shal be defended/ and all euyll & harmes by the meane of his good dedys shall be destroyed & hym that moost hardely shall put hym forth for to destroye your enemyes for suche ought be chosen kynge & none other. And whan his people had herde the reasons aboue sayd and knowen his grete discrecyon wytte & vnderstãdynge they were gretely ameruayled & answered to hym thus. We haue herde & vnderstande the grete reasons & haue receyued & receyue thy good coũseyll & therfore we wyll & beseche the ỹ thou reygne & haue the lordshyp vpon vs duryng thy lyfe/ we hope ỹ there is none ỹ hath so well deserued to be our kynge And thus they chose hym to theyr kynge & to theyr lorde & crowned hym & gaue hym theyr blessynges & prayed to god that he wolde blesse & mayntene hym.

To whome he sayd. I have herde the prayer that ye haue made for me besechynge to god that he wyll ste defaste the loue of me in your hertes and corages / & that by noo maner of delectacyon he suffre me to doo thynge ayenst your proufytes ne to my dysworshyp. And sone after he sente lettres to all the prynces and good townes of his realme. And whā he had sent lettres one Dayre kynge of Perse and of Mede sent to Alexandre for trybute lyke as he hadde of his fader. And he sent hym worde that ꝑ henne that leyd that egge is deed. And after this Alexander made grete conquestes & whan he had conquered ynde he wente to a countre callyd bragman / the whiche whan they wyst of his comynge they sent many wysemē to hym whiche saleWed hym and sayd. Syr Alexander thou haste no cause to werre vpon vs ne to be euyll wyllynge for we ben both poore and meke and we haue noo thynge but onely sapyence / the whiche yf thou wylt haue pray to god that he wyll gyue her to the. For by batayll thou shalt not haue her. And whan Alexander herde theym say so he made all his Host to tarye and with few of his knyghtes wēte within the sayd coūtre for to enquyre further of the trouth. And whan he entred within the same grounde he founde many poore folkes women & chyldre all naked gaderynge herbes in the feldes & he axed of them many questyons to whiche they answered ryght wysely and than he bad them axe hym some thynge that myght do them good and to all theyr people & he wolde gyue it them gladly. And than they sayd syr we axe the none other thynge but that thou wylt gyue vs euerlaynge fe. Tyhan Alexander answered & sayd how myght

a man make other mennes lyues euerlastynge Whan he may not lengthe his owne lyfe an houre / & that ye axe of me is in no mannes power that lyueth. Than they sayd to hym syth thou hast good knowleche ther of / Wherfore trauaylest thou thy selfe to destroye all the worlde / and to gadre all the worldely tresours and Wotest not Whan thou must leue thē. Than Alexāder sayde to them I do not all these thynges that ye saye of myselfe / but god hath sente me thorugh all ỹ worlde for to exalte & magnyfye his lawe and to destroye them that byleue not in hym. And sometyme Alexander Wente dysguysed vysytynge his lordes & enquyrynge of theyr dedys. And vpon a tyme he came in to a towne of his owne / & sawe two men of the same towne before a Juge pletynge of the Whiche one sayd to the Juge. Syr Juge I haue bought an hous of this man / and longe after I haue founde Within the same a tresour Within therthe Whiche is not myn / & I haue offred to delyuer it to hym / & he hath refused it / Wherfore syr I beseche the that he be cōpelled to take it / for as moche as he knoweth it is not myn for I haue no ryght therto. Than the Juge cōmaunded his aduerse partye to answere to the same & than he sayd / syr Juge that same tresour Was neuer myn / but he hath edyfyed in that place that Was before comyn to all them that wolde haue edyfyed therin / and therfore I haue no ryght to take it / & than they both requyred the Juge that he Wolde take it to hym selfe to Whom he answered & sayde / sythen it is so as ye saye that ye haue no ryght to Whom ỹ heritage hath longed & yet longeth Where the tresour Was foūde how shold I haue ony ryght therto that am but a straunger in ỹ caas

& neuer afore herde speke therof / ye Wolde excuse you therof & gyue me ŷ charge of the tresour that is euyll do. Than he axed of hym that had founde the tresour Whether he had ony chyldre whiche answered he had a sone / & he axed that other in lyke Wyse / & he sayd he had a doughter / than the Juge sayd & Juged ŷ a maryage sholde be made betwene them & that they shold haue ŷ tresour by ŷ meane. And Whan Alexander herde this Jugement he had grete meruayl therof And sayd thus to the Juge. I troW that there is not in all the Worlde so ryght Wyse ne so true a Juge as ŷ arte & the Juge that knoWe hym not sayd & axed of hym Whether ony Juge wyll haue done other wyse ye certaynly sayd Alexander in many landes / than ŷ Juge haunge grete meruayll therof axed of hym Whether it rayned & ŷ sone dyd shyne in tho landes as though he Wolde haue sayd / that it Was meruayl ŷ god shold sende ony lyght or rayne or other good thynges to the that do not rygt & true Justyce / and therof Alexander had gretter meruayll than before and sayd that there Were but feWe suche people vpon erthe as they Were in that lande. And as alexander Wente out of ŷ lande he passed thrugh a cyte in Whiche all ŷ houses of that cyte Were of one heyghte and before the dore of euery hous Was a grete pyte or graue in Whiche cyte there Was no Juge / Wherof he had grete maruayll & axed of the inhabitauntes therin Wherfore suche thynges sholde serue the Whiche answered hym a sayd. Fyrste for the outragyous heyght of houses loue & Justyce can not be longe in a toWne amonge the people & they sayd that the pytes or graues Were theyr oWne houses to Whiche they sholde sone go to & there dWell vn-

tyll the daye of Jugement/& as touchynge that they had no Juge they sayd that they made good Justyce of them selfe Wherfore they neded no Juge. Than Alexander departed from thē ryght Well pleased/and afore his deth he Wrote a lettre vnto his moder desyrynge her to make no sorowe for hym and soone after Alexander dyed and Was put in a coffre of golde/and buryed in alysādre & he Was borne thyder with grete reuerence by kynges prynces and other greate lordes that kept and sulfylled his testamēt as he had ordeyned. Than stert vp one of the gretest lordes of them that kept hym & sayd thus/they that neuer Wepte for other kynges noW ought to Wepe for this same & tho that neuer hadde meruayll of aduersyte sholde noW haue graete meruayll of the dethe of this kynge/and he desyred the other lordes that they sholde saye some good thynge for to cōforte the people that Was gretly dysmayed and troubled for the deth of kynge Alexander as for the dethe of the Worthyest kynge that euer Was. Than one of them sayd kynge Alexander Was Wont to kepe golde and syluer/and noW gold & syluer kepe hym. And he sayd it bycause of the chest that his body laye in Whiche Was of golde. And another sayd Alexander is departed from synnes and fylthes and noW his soule is With the good soules Whiche ben purysyed. And another sayd Alexander Was Wonte to chastyse all men/and noW he is chastysed. And another sayd the kynges Were Wont to drede hym. And noW the moost poorest man of all the Worlde dredeth hym not. And than another sayd/yesterdaye all the erthe suffysed not to Alexander/and noW the lenghthe of his body suffyseth hym. And another

sayde Alexander myght here yesterdaye and noo body durst speke ayenst his wyll & now euery mā may speke and he hereth not. And another sayd the moze that the state of kynge Alexander was gretter & moze excellent the moze is thoccasyon of his deth greuous & pytefull. Another sayde tho that sawe not yesterdaye Alexander fered hym gretely & now tho ẏ se hym fere hym not. Another sayd Alexander was he whose enemyes durst not come nere hȳ / & now his frendes dyspreyse & wyll not se hym. And whan alexander began to reygne he was but .viij. yere of age/ and he reygned xvii. yere of ẏ which he employed. ix. yeres in batayl & in conqueryngeand. viii. yere he restyd hȳ bisytynge the groundes & landes ẏ he had conquered/ & he had victozye vpon. xxiii. mane of langages/ & in two yeres he sought all thozyent & occydent. & the nombze of his knyghtes were commynly of his retenew / & at his wages. CCC. xiii. thousande without yomanrye and other men necessary to his warres. And he deyed in ẏ age of. xxxb. yeres & he was of sangweyn colour his face full of pockys. One of his eyen graye & ẏ other black/ small & sharpe teth / bysage lyke a lyon/ & was of grete strength & loued moche warres fro his chyldhode vnto his lyues ende. And he cōmaunded that the people sholde wozshyp god & kepe them from synne. ¶ And sayd the wozlde is not susteyned but comynly by scyence. & the realmes be not dyzected but by ẏ same/ & all thynges be gouerned by reason. ¶ And sayd sapyence is messagyer of reason. And it befell ẏ Alexāder passed thzugh a towne wherin . viii . kynges had reygned afoze/ & he axed yf ony of theyz kynrede was alyue & they of the towne sayde ye/ a sone of one of the

ſayde kynges/ & Alexander deſyred to ſe hym/ and the people ſayd to Alexander that he was euer in ỹ chyr-chcyerde. And Alexander wente to ſe hym/ & axed of hym wherfore he abode ſo in the thyrcheyerde & why he wolde not take vpon hym ſuche eſtate as his fader had & his auncestres as other men doo ſeynge that it was the wyll of all the people. And the yonge chylde anſwered & ſayd. O ryght boũteuous kynge I haue here a thyng to do ỹ whiche whã I haue done it I ſhal do thy cõmaundement to whom than Alexãder axed what thyng it was that he had to do there. And he an-ſwered I am ſechynge the bones of my fader & myn aũceſtres kynges for to put them a part fro the other but I fynde them all ſo ſemblable that I can not kno-we one from the other. Than ſayd Alexander to hym Thou oughteſt to acquyre worſhyp in this worlde/ & yf thou haddeſt good & ſtronge corage thou myghteſt haue all thy faders good & of thy predeceſſours & all theyr honours. To whom ỹ yonge chylde anſwered and ſayd I haue good herte. And alexãder axed hym wherin/ & he ſayd bycauſe that I hane founde lyfe wi-out deth yougth without age/ ryches without pouer-te Ioye without trouble and helthe without ſekenes. Certaynly ſayd Alexander of all theſe thynges haue I none. Than ſayd the chylde yf ye wyll haue them axe them of hym that hath them & he maye gyue thẽ & none other. Than alexander ſayd that he hadde ne-uer ſeen man of ſo grete diſcrecyon. Alexander vſed euery daye to be in a certayn place for to here the com-playntes of euery body. And it was ſoo that vpon a daye onely that there came none to complane vnto hym and therfore he wolde not that daye ſholde be put in ỹ

nombre of the dayes of his reygne & Whan he was redy to fyght With kynge dayre it Was tolde hym that the same Dayre had w̄ hym more than .CCC. thousand good fyghtyge men. Wherto he answered & sayd a good cooke ought neuer to be abasshed to se in his kechyn many shepe amonge other bestes/ & the patryarkes & prelates that Were for that tyme came & sayd to hym god hath gyuē to the lordshyp vpon many realmes regyons & coūtres to thentente that thou sholdest haue many chyldren begoten of thy body for to haue the successyon of the same after thy deth & therfore it Were good ẏ thou sholdest haue many Wyues. To Whom he answered that it sholde torne hym to gret shame that had ouercome all the myghtyest men of the World for to be dyscomfyted by Women. There came to hym a poore man Well and Wysely spekynge Whiche Was poorly arayed. To whō Alexander sayd I haue meruayl ẏ thy clothynge is not after thy speche for there is bytWene them grete dyfference. Thā the poore man sayd. O myghty kynge I may of my selfe lerne to speke & to haue reason With me/ and ye may resonably cloth me. Than Alexander made hym to be clothed w̄ one of his best goWnes. ¶ Also there passed a theef byfore Alexander that Was goynge to be hanged Whiche sayd. O Worthy kyge saue my lyfe for I repente me sore of my mysdedes. Than Alexander cōmaūded that he sholde be hanged Whyle he had good repentaunce. ¶ Also vpon a tyme one axed of hym .x. pyeces of gold. To Whom Alexander sayde/ ẏ art not Worthy to haue so moche/ and he sayd to hym agayn. Syr yf I am not worthy to haue so moche yet are ye able to gyue it me. And Alexander axed of ary-

ſtotell What thynge a good and a manly kynge ought contynuelly to do. And he anſWered that he ought to thynke euery nyght to the good gouernaunce of his people and the daye foloWynge to put it in effecte. And it Was axed of hym What thynge is mooſt delectable in conquerynge of landes and of countrees / and he ſayde the mooſt delectacyon Was to gyue largely and recompenſe them that haue done good ſeruyce to hym. ¶ And he axed of Aryſtotell by What meaae hy ſholde be counſeyled and he anſWered and ſayde / ordeyne vpon the gouernement of thy houſholde hym that haht many ſeruauntes and ſubgettes and can Well rule and gouerne them / and make procurour & receyuour of thy money that hath grete lyuelode and ſpēdeth diſcretely and notably. ¶ And a patryarke axed of hym What he Wolde do With ſo many men as he had. And he anſWered I that am lorde of them that ben great and myghty lordes maye Well forbere to be lorde of theyr ſeruauntes. And there came tWo men beſore hym dyfferent of oppynyons to Whom he ſayde. The ſentence that ſhall pleaſe that one ſhall diſpleaſe that other / and therfore conſente ye to the trouth and that ſhall pleaſe you bothe. And it Was axed of hym Why he Worſhypped more his mayſter thā his fader and he anſWered for as moche as I haue of my mayſter euerlaſtȳge lyfe / and I haue of my fader lyfe but for a certaȳ tyme. And Whā dayres doughters Were taken it Was tolde hȳ ȳ they Were ryght fayre & therfore he Wolde not ſe them ferynge to haue done ony dyſhoneſt thynges ſayenge that greate dyſhonour Were vnto hym that had ouercome ſoo many notable & manly men in the bataylles yf he ſholde be

ouercome by women beynge in his prysons. And it
byfelle ꝑ one made a longe sermon before hȳ whiche
noyed moche to Alexãder wherfore he sayd the predi-
cacõn is not to be lauded ꝑ endureth ouer the powre
herkeners/but ꝑ is good ꝑ ẽdureth after ꝑ possybilyte
of them ꝑ hereth it. And it was axed of hȳ how men
myght acquyre the loue of other men. and he answe-
red in doynge them good or elles at lest in doynge thẽ
none harme. ¶And sayd men somtyme throue better
by theyr enemyes than by theyr frendes. And it was
axed of hym how he myght be so myghty cõsyderȳge
that he was so ynge of age/& he sayde for as moche
as I haue trauayled to acquyre frendes and gyuẽ to
myn enemyes & by this maner I haue power vpon
them all. ¶And sayd it is a grete losse to a man to lose
his frendes & more than to lese his sone or his tresour
¶And sayd the frendes that be acquyred by good de-
dys ben better than tho that ben acquyred by force/&
vpon a tyme as Alexander wente to sporte hym pry-
uely certayn men beynge at a wyndowe keste water
vpon hym wenynge that he had ben one of theyr fe-
lowes/& whan they saw that it was Alexander they
were gretly afrd/& Alexãder bad them be not afred
sayenge that they had wette none but hym that they
thought to wete. And as arystotell taught many kȳ-
ges sones with Alexãder he axed ones of one of them
what shalt thou gyue me whã ꝑ shalt be a kynge the
whiche sayd I shall make the my grete gouernour &
in lyke wyse he axed of an other/whiche sayd I shall
gyue to the halfe my realme. & than he axed of Alexan
der/whiche answered hym thus Maystre enquere of
me no this day vpon that that I haue to do to morow

for whan I shall fe ẏ I neuer saw I shal thynke that I neuer thought but yf I reygne as thou sayst than I shall doo as thou shalt se & thynke to be couenable/ & than Arystotell sayd to hym / certaynly I wot well that thou shalte be a graete & a myghty kynge for thy face & thy nature sheweth it so. Alexander sayd to one that longe had ben his lyeutenaũt & had neuer rebuked hym of no vyce I am nothynge pleased with thy seruyce. Why syr sayd his lyeutenaunt. Bycause sayd alexander ẏ I am a man as another & erre & haue erred many a tyme syth thou came in my seruyce and ẏ sawest neuer no fawte in me/ therfore thou art not suche as I ought to haue to be my lieutenaũt for thou art not wyse yf thou hast seen & knowen my fawtes & not correcte me therof thou art not trewe to me. And he sayd reasõ letteth not to acquyre scyence but slouth disprayseth it. And some axed of a wyseman called nychomake what was the cause that mẽ obeyed so lyghtely to Alexander. And he sayd bycause that he was vertuous/that he had well kepte Justyce/& had ben of good conuersacyon and of ryght excellent gouernement. And there were two men whiche axed euerych of them to haue to his wyfe ẏ doughter of a ryche mã of whiche two one was ryche & the other poore/& the fader gaue the doughter to the poore man / wherfore alexander axed of hym why he dyd so and he sayde bycause the ryche is ignoraunt & lyke to become a poore man / & ẏ poore is wyse & able to become a ryche man Alexander axed of a wyse philosopher by what meane the realme were well dyrected and holded in good estate / & he answered by obeysaũce of the people and the Justyce of the kynge. And as alexander fought

ones in batayll many Wome came in the same batayl ayenst hym than he Withdrewe hym hastely & sayde to his me yf he shold haue victory of this batayl Where re these Women ben it Were no Worshyp to vs / and yf they had the victory than it Were to vs a ppetuall shame Wherfore We shall not fyght ayenst them Whyle ỹ women ben there. ¶ And sayd it is a perylous thynge a man to abyde so longe in the see that the storme & tempest come vpon hym ỹ may Well departe duryng the fayre Weder In lyke Wyse it is of them that dWel in prynces & kynges houses. ¶ And sayd it is a foule thynge to a man to haue grete Wordes Without effect & it is a fayre thynge to hym that put his werkes be fore his wordes. ¶ And sayd ỹ greattest & mooste laudable lyberte that is to a man is to kepe hym fro coue tyse. And Whan his fader commaunded hym that he sholde gladly here the cõmaundementes of his mayster. He sayde he wolde not onely here them but he Wol de fulfyll them w̃ glad herte to his power. ¶ And sayd it is Worse a mã to haue defaute of discrecyon than of rychesses.

Tholom Was a ryght Wyseman & Well vnderstanden & in especyall in foure scyences ỹ is to wytte geometrye / musike arysmetryke / & astrologye / and he made many good bokes amonge ỹ Whiche one is cal=

led Almageste the whiche is of astrologye / & he was borne in Alexandrye the gretest cyte that is in ỹ lande of Egypte / & there he made his consyderacyons in ỹ tyme of kynge Adrian and made his diccyons vpon the consyderacyons at Roodes he was not kynge albeit that many personnes call hym kynge. And he lyued. lxxviij. yere. ¶ And sayd he is wyse that dysposeth his tongue to speke of god / & he ỹ knowketh hym not is the mooste foole of all. ¶ And sayd he that is enclyned to his wyll is nygh to the Ire of god / & the nerer ỹ a man approcheth the deth the more he ought to laboure and trauayll to do wel. ¶ And sayd sappẽce abydeth no lenger in the hert of a foole than a fleynge thynge that maye not tarye in noo place. ¶ And sayd good wytte and good dyscrecyon ben felowes. ¶ And sayd a man of good sappyence can not dye / ne a man of good vnderstandynge can neuer be poore. ¶ And sayd sappyence is a tree that wexeth grene in ỹ hert & fructifyeth in the tonge. ¶ And sayd beware ỹ thou dispute not with hym that hath no knowlege ne gyue not thy counseyll but to hym that asketh it / ne tell not thy secret but to hym that can kepe it. ¶ And sayd he that wyll lyue well ought not to kepe in his herte all his aduersytees. ¶ And sayd the mayster of a greate house hath many melancolyes. ¶ And sayde speke wysely as well for thy selfe as for all other. ¶ And sayde yf thou mayst not eschewe somtyme to be wroth at lest lete not thy wrath last longe. ¶ And sayd the certes of good people bẽ the castelles and forteresses of secretes. ¶ And sayd a man ỹ is not to be corrected by other men may surely correcte them of theyr fautes. ¶ And sayd he ỹ axed coũseyl of ỹ wyse

man and doth there after Whether it turneth hym to good or to euyll he ought not to be blamed therof. ¶And sayde it is better a kynge to dyrecte his people than to haue grete habondaūce of knyghtes. ¶And sayd surete putteth a waye sorowe & fere empescheth gladnes. ¶And sayde the wordes of god auaylen not to them that haue put all theyr herte to the worlde. ¶And sayde it is to grete folye a mā to thynke moche on the thynge ẏ passeth his vnderstandynge. ¶And sayd men ben of .ii. natures som wyll neuer be cōtent howbeit that they fynde ynough / & some other seke & fynde nothynge. ¶And sayd men cause toacquere & gete money and money is the cause to acquere men. ¶And sayd he of the whiche the scyence excedeth his wytte may be lykened to a feble shepherde that hath a grete heepe of sheep in his kepinge. ¶And sayd he ẏ hath put all his entente to his flesshely delytes is more bounde than a keytyf. ¶And sayd the hygher that a man is exalted in his lordshyp the more greuous it shall be to hym to fall fro the same. ¶And sayd thought is the key of certaynete. ¶And sayde the refuses of a nygard ben better than the largesses of a prodygall waster. ¶And sayd thou canst do nothynge so acceptable to god as to do well to hym ẏ hath offēsed ayēst the. ¶And sayd yf ẏ wyl be wyse be not in felowshyp w̄ foolys / but be euer in felowshyp w̄ them that ben wyser than thy selfe. ¶And sayd the soule can not be deceyued vnto ẏ tyme ẏ ẏ body taketh his ende. And sayd folye is ẏ greatest enemy ẏ ony body may haue. ¶And sayd good wyll is ẏ foūdemēt of all good werkes & good werkes is ẏ messagyer in the other world ¶And sayd he ẏ kepeth ẏ good opynyon & leueth the

euyll gyueth grete reste to his herte. ¶ And sayd sekenes is the pryson of the body & saluacyon of the soule.

Assaron sayde that a kynge in his kyngdome maye be dõmaged & hurted & specyally by fyue thynges / the fyrste is by to grete dryenesse / as to be .iii. yere without rayne / the seconde is by expẽdynge more thã his lyuelode cometh to / ỹ thyrde is to vse to moche women wyne & huntyng the fourthe is to be of euyll maners & of wicked condycyons & also to be to cruell & vengeable / the fyfte is to haue many enemyes. ¶ And sayd the mooste notable maners and condycyons & the mooste profytable is to be lyberall & true of his worde. ¶ And sayd he ỹ is lyberal may not lyue amisse. the true speker may not be shamed of his spekynge / the meke & lowly man can not he hated / the sobre man can not be seke / & he that well & dylygently vnderstondeth to his besynes may neuer repente therof / & bryngeth hym to good perfeccyon. ¶ And sayde / a kynge or a pryuce ought not to trust them that dispreyse hym ne in hym that is couetous in hym that is come from grete pouertye to grete rychesses in hym from the whiche he hath take the goodes & lordshyppes in hym that hath suffred many domages & hurtes for the royall magestie & ordynaũce / ne in hym that hath made ony alyaunce & pro-

myſſe With his enemyes and he ought to be Well Ware that he gyue no poWer to none ſuche as tho aboue ſayde. ¶And ſayde it is an impoſſyble thynge that the man may kepe hym from fallynge in ſome faute that is exalted With a kynge in graete magnyfycence Without deſert. ¶And ſayde Whan a Wyſe prynce knoWeth that ony of his men hath offenſed agaynſt hym he ought haſtely to enquere the trouth of the dede/and the quantite of his treſpas/and yf it be done Wylfully or by ignorraunce/and alſo yf he Was Wont to do ſo/and yf he be lyke to fall therin agayne/and vpon euery of the ſame poyntes to remedye haſtely. ¶And ſayde the kynges ſeruauntes ought to ſheWe in ſeruynge hym theyr good vertues theyr fayth the nobleſſe of theyr kynrede to thentente that the kynge may better knoWe them and do to euery of them as he ſhall haue deſerued. ¶And ſayde yf a kynge loueth and cheryſſheth the vntreWe and Wycked men as them that ben good and true he ought not to be called kynge for he is not lyke to reygne longe. ¶And ſayde yf the kynges coũſeyllours his phyſycyen and his confeſſoure deleth With other thynges than longeth to theyr offyces the kynge ſhall contynuelly be endommaged/ſeke of body and of the ſoule/and lyke to come to a foule ende. ¶And ſayde he that ſayth trouthe to his leche/and he that counceylleth With his frende and telleth hym not the trouth of his counſeyll/he deſtruyeth hym ſelfe. ¶And Aſſaron ſayd a kynge ſholde not commytte to an other the beſynes that is neceſſary to hym ſelfe for to doo. ¶And Aſſaron ſayde the mooſt ſecerte counſeyll of the kynge is his conſcyence and his good dedys is his beſt treſour

And of all men the treweſt is the beſt and the beſt ry-
cheſſes ben they that be truely & duely goten. ¶ And
ſayd a kynge ſholde commytte his beſyneſſes to hym
that he hath proued in faythe in Wytte & in good go-
uernaunce and yf he may fynde noo ſuche take hym
that hath euer be conuerſaũt With Wyſe men. ¶ And
ſayd a Wyſe kynge of good vnderſtandynge amẽdeth
and auayleth moche his counſeyllours. ¶ And ſayde
Whan a kynge of good dyſcrecyon hath to do two ry-
ght haſty thynges he ſholde begynne at the nobleſt
and at the mooſt profytable. And yf they ben bothe
two of eſtate begynne at that Whiche may beſt be re-
couerde in tyme comynge. ¶ And he ſayd yf a kynge
be mercyfull his beſynes ſhall go Well his Wyſedom
ſhall auayle hym in tyme comynge yf he be treWe his
people ſhall reioyſe With hym & yf he be iuſte his rey-
ne ſhall endure. ¶ And he ſayde kynges ſholde gete
good renomme and other men dygnytes by good me-
ſure for outrageouſnes is not endurynge. ¶ And he
ſayd it belongeth to conquerous kynges to ſette & ke-
pe good Juſtyce in theyr realmes & other lorſhyppes
goten and howbeit that it is a greuous thynge to cõ-
quere them yet it is a more greuous & more chargea-
ble thynge to kepe them Well. ¶ And he ſayd he that
is mooſt complete of Wytte is he that knoWeth hym
ſelfe and that departed hym not from the obeyſaunce
of good for What maner occaſyon that cometh to hym
& that contynuelly thanketh hym for the goodes that
he hath ſent hym. ¶ And ſayde that an euyll law and
the loue of a ſhreWe laſteth noo lenger than the ſha-
doWe of a cloud. ¶ And aſſaron ſayd that a Wyſeman
enforceth hym to fle and WithdraWe frome harme.

& ẏ fole doth grete payne to fyde it. ¶ And assarō sayd whan a wyseman that is counseylour or offycer to a kynge seeth that the kynge wyll do or say ony thynge domageable & harmefull to hym or to his realme or to his people & subgectes he shold adresse it to remēbre hym of good examples of cronycles & hystyres of his noble & wyse predecessours ꝯcernynge vnto ẏ purpos in so moche that the kynge cōceyue & haue knowleche that he sayth it for his well and worshyp.

Legmon was borne in Ethyope & lerned his scyence in the lande of Asteyn in the tyme of kynge dauid ẏ prophete/& was bought by a Jewe for an esclaue or bondmā for. xxx. marcke & his maystres maystre played gladly at dyse/& there ran byfore his maystres gate a ryuer/& on a tyme as his maystre and an other man playde at dyse/they leyde & set an owche to pledge that who of them loste a game sholde do the wyll of the wynner or he sholde drynke all the water that ran & passed afore his gate/so it happened that his maystre lost & that other cōmaunded hym ẏ he sholde do holy his commaundement & the loser answered that he was redy to be at his iugement. Thā he sayd to hym/thou shalte gyue me all ẏ good ẏ thou hast of ony valewe or thou shalte drynke all the water

of this ryuer. And he that hath lost demaunded onely respyte of one daye for tauyse hym/that other graūted it to hym & thus he abode in his hous ryght pensefe and full of tought how he myght escape fro this peryll/ & as he was in this thought legmon his boūdeman & seruaūt came home & brought vpō his neck a butchen of wood & saleWed his mayster the whiche gaue hȳ no anſWer for the thought ẏ he was in/howbe it he was acustomed for to raysone hym for ẏ good Wordes that he founde in hym/& than legmon sayd to hym maystre who hath angred or greued the and he anſWered nothynge agayne/ & legmon sayd mayster tell me the cause of this sorow & Wo/for J shall lyghtely remedye it yf J may. And thā his mayster reherced to hym all the fayte as is sayd afore. And thā legmon sayd to hym that he sholde in no Wyse abasshe hȳ for he Wolde gyue hym good coūseyll. Thou shalt demaunde hym sayd he yf ẏ shalt drynke that the ryuer conteyneth now this present tyme/or elles all that ẏ shall renne & come cōtynuelly/ & J Wote Well he shall saye that thou shall drynke all that it conteyneth now & Whan he hath so sayd thou shalt say to hym that he stoppe and make the ryuer to stande Without rennynge ony more & that thou arte redy to drynke it that it holdeth now & thus thou shalt wynne thy cause Whā the mayster herde the counseyll of his boundman he Was moche recomforted & in lyke Wyse on the morne he sayd to hym that had wōne ẏ owche & in this Wyse he escaped from the peryll. And fro than forthon he a franchysed legmon & made hym free that afore Was bounde & thrall & he dyde gyue hym moche good/and Was reputed for ryght a Wyse man. And one of his fe

lowes of tyme past mette hym on a tyme & demaun-
ded of hym arte thou not he that were wonte to kepe
shepe w̄ me/& he answered yes/how sayd that other
whohath set the in this estate. I shall tell ȳ sayd leg-
mon sayenge of trouth to be trewe & not tentend vpon
vnprofytable thynges. And it was sayd a boys ap-
pered to hym whiche sayde to hym. wylte thou be a
grete lorde vpon the erthe/& he answered yf god wyll
I wyll obeye hym but yf he wyll me gyue the choyse
& my pleasure. I wyl peas. One axed hȳ wherfore he
wolde not be a kynge/he answered yf I Juge rygh
fully I may not eschewe the hate of many men/& yf
I dissimyle I shall withdrawe me fro the waye of pa
radyse I had leuer haue in this worlde suffysaūce w̄
pouerte & wynne the blysse of that other worlde than
for to lose to be hyghe reysed in this worlde. And Da-
uid was in a place where moche people spake a mon-
ge whom legmon was styll and he demaunded hym
wherfore spekest not thou as other do. He answered
bycause there is no word good but of god nor no good
sylence but to thynke on god. ¶ And this Jewe that
was mayster of legmon gaue hym moche good that
whiche he dystrybuted in almesse/& lente it to poore
nedy people woute vsure/& therfore god multyplyed
his goodes gretely. And it is sayd he lefte all his ry-
chesses and made hym selfe a recluse in a temple soly-
tayrely vnto his deth/and there prechyd many fayre
thynges & wysedomes to his sone. ¶ And sayde sone
take abstynence & restreyne thy wyll for yf thou prey-
se the worlde and the dyuerse adnentures that dayly
comen in doyenge offences in thynges defēded of god
thou desyrest but deth/therfore enforce the to eschewe

the euyll wyll & to folowe the good/ for the good mor-
tefyeth and destroyeth the euyll. ¶ And sayd sone spe
ke euer of god/ and god shall put euer good wordes in
thy mouth Sone set alway thyn owne werkes tofore
thyn eyen and the other mennes behynde the aparte
Sone whan thou seest ony synner repreue hym not
of his fautes but thynke on thyn owne of which thou
shalt gyue acompte. Sone employe not thy corage in
the loue of this worlde whiche is a thynge ỳ passeth
& deceyueth all them that affye in it & holde the con-
tent with lytell/ and coueyte not the goodes of other.
Sone set attemperaunce in thy lyuynge/ & be reple-
nysshyd with sapyence and conuerse with wyse men/
and so mayste thou gete wysdom. Sone be symple
well doynge thynkynge moche and fewe wordes but
yf they be trew and be no grete laugher and be no dis-
preyser ne mocquer of other/ be styll & not full of lan-
gage for ¶ haue often repẽted me of moche spekynge
thnn of beynge styll. Sone beware that the cocke be
not erlyer awaked in the mornynge than thou. And
drede god & kepe ỳ from baynglorye. Sone beware
that thou be not defrauded for to byleue ỳ thou haste
in that thynge whiche thou haste not thought ỳ men
bere the it on hãde by flaterye. Sone who loueth god
best dredeth hym moost. Sone lerne goodnes & after
teche it forthe to other/ for doctours & techers w̃ theyr
techynges ben lykened vnto sprygynge welles ren-
nynge/ of whiche the people ben contynuelly serued
and yet they abyde aldaye full. And knowe thou so-
ne that yf a foole speke/ he shall be mocqued for his
vncurtoyse specche/ and yf he be styll and speke not he
shall thynke some euyll/ and yf he do ony thynge it is

euyll & loseth his tyme/yf he set hym to studye he shal lese his dyspense and shal not profyte yf of auẽture he be ryche he shall be proude and presumptuous yf he be poore he shall fall in despayre/yf ge haue ony good garment he Wyll be proude therof yf he demaũde ony thynge he shall axe it curtoysly/and yf ony man axe of hym to borowe he shall denye it/yf he gyue ought he shall reproche hym/yf a man gyue to hym he shall conne hym no thanke Whan he is mery or Joyous it is out of mesure/& Whan he is angry he is lyke Wyse yf men tell hym ony secrete he shall dyscouere it/yf he haue puyssaũce or myght he shall secretely seche occasyon to do euyll & shall trete his subgectes by vyolence yf men felowshyp With hym he shall make hym ãgry yf men folow hym he fleeth ỹ people. Who so Wyll correcte hym he Wyll not do for hym but shal hate his corrector & his felows shal hate hym/yf he speke he Wyll be herde & yf other men speke he Wyll not here them yf men praye hym to pardone another he shall not do it he loueth better deceyt thã trouth. A man may not put hym from his opynyon for euer he Wyll haue his by hym selfe & Who so doth euyl he reputeth it for Wel done yf he studye or speke With Wyse men he Wyll not meke hym selfe nor take hede to them & yf he be With a more fole thã he is hymselfe he shall defame & mock hym he shall cõmaũde thẽ to do Well & he Wyll do the Worst he can & he shall cõmaunde them to saye trouth & he shall lye his dedys shall be moche discordaunt to his Wordes/for yf his tongue sayth one his herte thynketh another/yf thou be ryche he sayth ỹ arte an vsurer yf thou be poore he shall set nought by the yf ỹ do Wel he sayth thou dost it by ypocrysy/yf thou do euyl

he wyll defame the/ yf thou gyue to hym he wyll call the waster yf thou gyue nought he shall holde the for a keytyf & nygard / yf thou be de bonayr he shall saye thou art a beste/ & who so draweth hym fro his cõpanye he sayth he doth it for pryde. ¶ But ỹ voysemã is all of other cõtrary condycyons/ for he hath cõtenaũce Justyce besynes forgyuenes & mekenes he can well speke & be styll in place & tyme he knoweth & doth wel he hath his seruaũtes in his puyssaũce & power he is liberall to demaũders he is wyse in spekỹge & wel vnderstandynge the wordes of other yf he lerne he shall meue good questyons yf men doo hym good he shall thanke them who telleth hym his counseyll he shall kepe it secrete & he shall truste well in other yf he gyue he gyueth gladly without reproche he well doo to none other man but as he wold be done to yf he be ryche he shall not be proude therof yf he be pore or ryche he shal not forgete god/ he shall alwaye profyte in scyence he gyueth credence to hym that techeth hym he shall not grudge to a gretter than he is nor dyspreyse a lesse he shall aske nothynge but yf he haue ryght therto he is agreable in his answers & sayth nothynge but yf he knowe it well he hydeth not his scyence: ỹ more he accompanyeth the men, the more he loueth them: he constreyneth his wyll to trouth whether it wyll or not he correcteth hymselfe gyuynge ensample to other he is lyghtly towned to doo well yf he bere wytnesse it shall be veritable / yf he be a Juge he shall Juge and do all thynge truely yf men do hym harme he sholde do good therfore he coueyteth not the godes of other men he reputeth hymselfe as a straunger in this worlde and thynketh not but on his departynge

he doth well & commaundeth other to do the same he defendeth euyll & kepeth hym selfe fro doynge it and that lyeth in his herte the tonge pronoūcheth and his dedys ben accordyng to his wordes. ¶Sone vnderstā de wysdom & exercyce the same without thynkynge on other thynges for whan thou haste goten it ꝑ shalt be euer in Joye & knowe that it is not goten but by debonaryte & by good keppynge of the tongue for the tongue is the dore of the almerye of sapiēce wherin euery man may well entre / yf it be not shette / and therfore men shold kepe wel the key / that is to saye the tongue more besili thā his gold or siluer. ¶Sone lose not thy owne thynges for kepyge of straūge thynges for thy propre thyges ben thy goodes whiche thy soule shall bere with hym. And the rychesses ꝑ shall abyde after thy dethe shall come to other mē. Sone honoure wyse dom and denye it not to them that desyre it & shewe it not to them that despayse it. Sone who ꝑ hath mercy on other shall haue mercy on hym selfe. Sone be ꝑ content with that thou hast without coueytynge of ꝑ goodes of other / or of that whiche thou knowest thou mayst not haue. Sone receyue pacyently the wordes of correccyon and of prechynge though they be hard & greuous. ¶And he sayde ryght vnhappy is he ꝑ hereth & vnderstandeth not / & yet he is more vnhappy that hereth & vnderstandeth and no thynge profyteth to hym. Sone accompanye ꝑ with them that god loueth. Sone yelde thankynges to our lorde god of the goodes that he hath made the to receyue in humylyte & departe thē to those that be nedy. Sone yf thou haue done ony good ꝑ ꝑ semeth good / gyue no laude ne preysynge to thy selfe therof. For ꝑ wotest not yf god

be pleased with all or not. In euery werke is comynly some thynge euer contrary an the aduersary of the werke is proude hye thought. Some coueyte not the delytes of this worlde but onely them that may make the nygh to god. Some truste thou verely in god and loue them that obeye hym and haue them in hate that disobey hym. Some there is no thynge more acceptable to god than good vnderstādynge and that is in ten condycyons. That is to wete in not preysynge hym selfe in well doynge in beynge content of thynges necessary to the lyfe to gyue of his goodes for god des sake/to wyll worshyp to hym selfe/to kepe hym selfe from doynge shamefull thynges In getynge scyence and connynge all the dayes of his lyfe/to kepe hym selfe from angre. In gyuynge his loue to all thē that desyre it/and to repute hym selfe worst and the other better/for the men ben of two maners/some bē good and some ben bad/wherfore a man sholde humble and meke hym to both/to the good in prayēge god to make hym semblable and lyke to hym/to the euyll for as moche as it is not knowen whether his goodnes is in hym hyd/and he wyll not shewe it by vaynglory and in doynge these thynges is a man reputed for sage and wyse. Some worshyp god and praye hȳ that he wyll kepe the from hauynge an euyll wyfe/& he wyl teche & enforme her/for there is none other remedie. Some shewe to other suche as thou hast lerned ne felawshyppe ȳ not with shrewes that thou be not one of them/and haue thou not affyaunce in the hous where ȳ people lyue this daye & deye to morow. Some enhabyte thy selfe with the wysemen contynuelly For god enlumyneth theyr hertes by wordes of sa-

pyence in ſuche wyſe as the goodes vnder erthe ben moyſted by rayne & with dewes. And ſome men ſaye ỹ Legmon is buryed in a tWone called Carauall bytWene ỹ meſquyte & ỹ marche. And ther ben buryed. lxx. pꝛophetes that dyed after Legmon/ ỹ whiche the chyldꝛen of Iſrael kepte ſo longe in hoſtage that they dyed foꝛ hunger/ & whā Legmō was nyght his deth he wepte ſoꝛe & his ſone axed hym why he wepte foꝛ fere of deth oꝛ foꝛ ſoꝛoW that he had to leue the woꝛlde he anſwered I wepe foꝛ none of tho tWo thynges but I wep by cauſe I hane a waye foꝛ to go frō whiche I ſaWe neuer man come agayne/ & I bere but lytell bytayll w̄ me & am charged w̄ many grete charges & I Wote neuer whether I ſhall be aleged & diſcharged oꝛ no whan I ſhall come to thende of my way & he ſayd to his ſone. Sone thou oughteſt to dꝛede god & not onely to be Woꝛſhypped of men. Sone whan thou comeſt in a place where ſhall be ſpokē of god abyde ther foꝛ yf thou be a fooll ỹ mayſt be amended and become wyſe yf thou be wyſe ỹ ſhalte encrece thy wyſedome/ & yf god ſende them ony good ỹ ſhalte haue thy parte. But & yf thou haunte places where god is not ſpoken of all the contrary ſhall happen to the. Sone be afrede of the vengeaunce of our loꝛde as moche as ỹ mayeſt & dꝛede hym & conſydꝛe his ryght grete puyſſaunce & myght. ¶ And ſayd in lyke wyſe as in gyuynge largely a man maketh of his enemy his frende ryght ſo by pꝛyde a mā maketh of his frende his enemy. ¶ And ſayd the woꝛde ſheweth the wyſedome of the mā and therfoꝛe ought a mā to be well auyſed what he ſayth ¶ And ſayde a treWe man reſteth in his trouth & the reWarde of a lyer is that he be not byleued of that he

reherceth. ¶And sayd reherce ne tell no thynge to hy that wyll not bylcue the ne demaunde not that thynge that thou wotest wyll shall not be graunted to the ne promyse no thynge but thou mayst and wylte holde & kepe. ¶And sayde thou oughtest aboue all thynge flee the companye of a lyer/and yf thou maye not eschewe his cõpanye at lest beware that thou bylcue no thynge that he sayth. ¶And sayde sone set the not in the hyest place/for it is better that thou be taken vp from the lowest place for to sytte in the hyest/than to be taken from the hyest and than be sette all bynethe. ¶And sayd sone ones I commaunde the that thou drede god aboue all thynges for that thynge is ryght full and profytable to the and do so that all thy thoughtes be alwaye in hym and thy wordes semblably/for the spekynge and thynkynge in god surmounteth all other wordes and thoughtes as he hym selfe surmounteth all other creatures and therfore men ought to obeye hym/not withstandynge ony other thynge that they be cõstrayned to. Sone make thy orayſons and prayers duely to hym. For prayer is a shyp that is in the see/for yf she be good she shall be saufe and all that be therin/and yf she be euyll she shall peryſſe and all they that be therin. ¶And sayde a man may lyghtly fynde his lyuynge and his neceſſytes in this world/whiche is a lytell durynge as to vs creatures but a man sholde purneye hym of thynges neceſſaryes for to bere with hym whan he shall departe hens. ¶And sayd howmay a man make another to chaunge his wyll that can not refrayne his owne wyll. ¶And sayd goddes wyll is one of the goodes wherof god is seruyd and gladly to here thynges louable/

is to him agreable/ and a curtoyse answer ought moche to be preysed. yf thou behoueth to sende ony message or legacyon sende a wyseman and yf thou mayst none sende go thy selfe. ¶And sayd byleue not hym that lyeth to the of another man for he shall lye unlyke wyse to another man of the. ¶And sayd/ it is more lyght to chaunge montaygnes from one place to another than for to make hȳ vnderstande ȳ hath none entendement. ¶And sayd doo not that of whiche thou sholdest haue shame to se another do it. ¶Two pacyentes ben in this worlde of whiche one is he that seeth & endureth pacientely that he hateth and that other is to refrayne his wyll. There ben thre estates of men that ben knowen but in thre manets that is to wete ȳ pacyent is not knowen but in his aduersyte and in his Ire/ ȳ valyaūt man is not knowen but in warre. And the frendes be not knowen but in necessyte. Of all other maners and condycyons the worst is a man to be suspycyous of his frende and to dyscouer thynges secrete/ to haue truste & affyaunce in euery man to speke ouermoche of thynges vnprofytable and to be in daunger of euyll people for couetyse of goodes temporall. ¶And sayd the thought is ȳ myrour of ȳ man wherin he may beholde his beaute & his fylth. ¶And he sayd beware and kepe the for to be suspecyous for suspeccyon taketh away the loue fro the people. wytte without doctryne is a tree without fruyte ¶And sayd for to be ioyous and to salewe euery man gladly to be lyberall in gyuynge and receyuynge and to for gyue gladly his euyll wyll maketh a man to beloued of eche body.

Anele

Aneyle the philoſo-
pher ſayth. Whan
men were olde theyr ver-
tues ben diſprayſed and the
ryche men ben more ſerfull
than poore men. ¶And
he ſayde the noble deth is
better than a vyle domina-
cyon. ¶And ſayde the moſt
and greteſt ewre or hap of
a man is to haue a good fe-
lawe / nowe than accom-
paye the with good peo-
ple and thou ſhalte be one
of them. One of the gret-
teſt vylonyes and iniquytes of the worlde is for to do
vylonye vnto an impotent perſone. ¶And ſayde yf
thou haſt done ony treſpas or ſynne / repente the ano-
ne without abydynge vnto the morne. ¶And he
ſayde thou oughteſt to gyue hym thanke that doth ȳ
good of what condycyon that he be of ſo that he do it
lyberally and in good entente. ¶And ſayde he may
not knowe ne apperceyue many thynges that canne
not apperceyue ne knowe hym ſelfe. ¶And ſayde / yf
thou wylt haue endurynge longe with an other put
thy ſelfe in payne to enforme hym in good maners.
¶And ſayd yf a kynge be iuſte and ryghtfull he ſhall
ſeygnorie and be lorde ouer the corage of his people /
yf he be other wyſe though he be named for kynge yet
wyll they haue theyr corages to another.

Sacdarge sayth ẏ ẏ werkes of this worlde ben adressed by two thynges / one is by scyence of whiche ẏ soule is adressed and that other is besenes of whiche the soule ⁊ ẏ body ben adressed. ¶ And sayde men leue for to do moche harme and euyll whan they doubte and fere our lorde. ¶ And sayde / noblesse of lygnage is moche couenable to receyue scyēce ẏ entencyō of the man sholde be for to refrayne his courage frome fylth and foule thynges / for the good lyfe maketh the good renommee and causeth a good eude / he is ryght excellēt whiche is honorable in all his disportes and of whom the wytte surmounteth the Ire ¶ He sayd let it suffyse to the to be soo wyse that thou canst doo well and kepe the from doynge euyll. Ther is no thynge soo euyll vnto a man as to be euyll endoctryned / and in especyall whan he is yssued of noble and good lygnage. ¶ And sayd for to conne scyence it is a moche honourable and profytable thynge. For by it goodes of this worlde and of that other ben goten. A wyse man wyll no thynge haue of his prynce but that whiche he hathe goten by sayenge trouth ⁊ by his good werkes. ¶ And sayd he is a good lorde ẏ taketh vpō hym payne to kepe his subgectes in suche wyse as he kepeth his owne body and that he be not

so rygorous and oppressynge that them behoueth to leue his lordshyp. And that also he be not to them so debonayre that they dyspyse his maundementes.

And he sayd the moost curteys gyuer is he that gyueth without arynge. And sayd In what someuer place thou be with thyn enemy be it in dyspoyte or otherwyse / make alwaye good watche on thy selfe / thought so be thou be strōger than he and myghtyer yet labour alwaye to make peas. And sayd in lyke wyse as it is grete payne to the body of a man to susteyne thynge that is impossyble to hym ryght so it is a greuous thynge to a wyseman for to teche a foole. And sayd a suspecyous man may neuer haue good lyfe. And sayd he is ryght ignoraunt and vnkynde that can not gyue thankynge for the goodnes that is done to him / but yet he is more vnkynde that denyeth it to other. And sayd he that demaundeth but reason is able to baynquysse & ouercome his enemye.

Thelyle sayde / thou oughtest to loue better the rude wordes that be prouffytable and true than the swete wordes that ben of deceyte and flaterynge. Some men put venym in swete drynkes & ỹ medecynes that soneste heleth people are bytter and of euill sauoure. And sayde / it is a

foule thynge to be so curyous for the fedynge of the bo dy that it hurteth both it and the soule. ¶And sayde as a shypmā taketh not the see without he seeth that he hath a couenable wynde/no more sholde a man dis-pose hym to ony maner werkes without it were coue nable for the soule. ¶And sayde thou oughtest to do that/that is moost profytable for the body and rather that/that is moost couenable for thy soule/and not to do the contrarye. ¶And sayd he that can well coun-seyll another ought to counseyll well hym selfe & ha-ue remembraunce to the saluacyon of his soule for it is a greate vyce to a man to worshyppe and helpe an-other and dysworshyppe and hurt hym selfe. ¶And sayde as it becometh euyll a man that hath a foule & vnclene body to be clothed with cloth of golde or with cloth of sylke/ryght so it is a foule thyng to haue gre-te beaute of body and of vysage and be full of euyl wer kes. ¶And sayde we ought by reason to kepe clenely our bodyes we are more specyally bounde to kepe ho-nestly and well that that gyueth vs knowlege of our lorde god that is the wysedome of the soule and not to hurte or ouercome it with meetes or drynkes. And it was axed of hym how a man myght kepe hym from Ire. And he answered in remembryng that it is im-possyble ẏ he sholde alway be obeyed but that he must somtyme obeye and that he shall not alwaye cōmaun-de but he shall be cōmaunded. And also that god seeth all thynge & yf he hath this in consyderacyō he sholde not longe be worthe. ¶And he saw a grete fatte man to whom he sayd thou paynes the sore to breke ẏ wal les of thy pryson. ¶And sayd whā thou shalt correcte nother shewe it not lyke hym that wold benge hym

of his enemy / but do as the phyſycyan that curtoyſe-
ly ſpek eth to his pacyent. And whan thou ſhalt correc
te thy ſelfe ſhewe the as the hurte man doth to his
leche.

Saynt Gregoyze

SAynt Gregoyze ſayd recommaunde to god the begynnyge and the ende of all thy werkes. ¶And ſayde / ſtudye and trauayll to knowe all thynges and reteyne and holde with the thoſe that ben mooſt prouffytable. ¶And ſayde pouerte is euyll but rycheſſe is moche worſe. ¶And ſayde be thou pacyent and haue reaſō in thy wrath & lygh thy ſelfe w̄ ſapiēce ī ſtede of candell / and preſume not to be better than thou art but thynke thou art dedely / repute the for a ſtraūger and thou ſhalte worſhyppe the ſtraūgers. ¶And ſayd whan thy ſhyp ſhall be laden w̄ grete tranquillyte than ȳ oughteſt fere to be drowned. ¶And ſayde man ought to receyue merely all that god ſendeth thē ¶And ſayde the hattered of good men is better than the loue of euyll people. ¶And ſayde frequente and haunte the companyes of wyſemen and not of the ryche. ¶And ſayde dyſpraiſe not a lytell of good thynges for they may gretly encreſſe and amende. ¶And ſayde endure pacyently without takynge vengaunce.

Galyen

GAlyen was one of ỹ. viij. leches ryght excellent in medycyne / Whiche were all. viij. suplatyf aboue all other leches of ỹ Whiche the fyrst was Esculapi⁹ the seconde Gorius. the thyrde Hirius. the fourthe promedines. the. v. Platon the vi. Esculapius the seconde. the. vii. ypocras. the. viii. Galyen Whiche had none lyke to hym. He was borne after the incarnacyon of our lorde. CC. yeres / and he composed and made Well. CCCC. volumes of bokes amonge Whiche there ben viii. that ben studyed in suche thynges as men desyre to lerne of the art of medicine / his fader was ryght dylygent to put hym to the scole and spended moche good vpon hym and sente hym in the countre of Asye in the cyte of Pargame Athenes Rome and Alexandrye for to fynde the best maysters / and there he lerned physyke / geometrye / gramarye / & other scyences / & he lerned physyke of a Woman called cleopatre Whiche taught hym many good herbes and profytable to all maner of sykenesse / & he dWelled longe in Egypte for to knoWe all these herbes / and longe after he dyed nyghe ỹ cyte of Escam fast by the grene see in ỹ marches of Egypte / & in his youthe he desyred gretely to knoWe ỹ scyence demonstratyue & he Was so enclyned to lerne it that Whan he departed from the scole With

other chyldren his mynde was euer vpon that that his mayster had taught hym/wherof his felowes mocked him & axed hym why he wolde not playe & sporte hym with them. To whom he sayd I take as grete pleasaunce to recorde my lesson as ye do youre playes wherof his sayd felawes had grete meruayll & sayde that his fader was happy to haue suche a chylde/& to put hym to the scole/that so well loued wysedome/his fader was a grete labourer/his grauñt fader was a souerayn maystre carpenter/& his graunsyrs fader was an harper & meter of landes whiche is ỹ scyence of geometrye. Galyen was at Rome in the reygne of kynge Octauyen whiche reygned after Adryen & there he made a booke of anatomye and many other traytyes. Some say ỹ grete parte of his bookes were brent/and amonge them some of Arystotelles bookes wrytten with his hand & of Danagoras & of Andromache/& a booke that he had made of tryacles for venyms/& thaught ỹ kynge of Grece to breke the hylles & fylle the valeyes & to make playne wayes in theyr countres & edyfyed cytees & closed them with bygge walles/& also to make ryueres renne trugh the twones & in other places where nede was & to do al other thynges that were to the commyne profyt. And in those dayes they hadde more delectacyon & pleasaunce to the good rule & gouernaunce of theyr lordeshyp than to the ease and pleasaũce of theyr owne bodyes. And theyr hertes were moche sette to haue good vniuersytees and scoles of grete clerkes and specyally in physyke. And also they ordeined in euery countre and regyon certayn folkes to gader herbes and to bringe them to the maystres of physyke for to preue them by

experyence. And the same herbes thus approued were sent to the kynges closet & sealed with theyr scales to thentent that they sholde not be chaunged and than the kynges ordeyned them for seke folkes. ¶And the sayd Galyen sayd Wysdome can not profyte to a foole ne wytte to hym that vseth it not. ¶And sayd heuynesse cometh of the thynges passed & thought of thynges to come. ¶And Galyen was foure score yere and vii. Whā he sayd that many grete lordes be Ignoraūt whan they be more enclyned to haue fayre horses and ryche gownes & other Jewelles than to wynne good fame by good condycyons. ¶And sayde ỹ physycyēs were wont to haue lordeshyp & to gouerne seke folkes & to cause them to do suche thynges as were moost expedyent and proufytable for theyr helth / and no seke man durst dysobeye his physycyen but shold be compelled to obeye hym wherfore they were the soner recouered and hole / & now the leches ben subgectes to ỹ seke folkes / & be cōpelled to handell them easely and softly & gyue them swete drynkes though it auayleth them but lytell / & therfore is there the more sekenesse & lēger vnhelth. ¶And sayd somtyme tho that were moost sobre in theyr metes and lest dranke wyne were best yloued and moost praysed / & nowe the moost glottons / and tho that oftenest ben dronken are the moost sette by and the rather set at grete lordes bourdes whiche gyueth euyll exāpell to other. ¶And sayd thou mayest well instruete all men saue onely those that be without shame. ¶And sayde / a man that knoweth well hym selfe hath power ynough to correcte hym selfe. ¶And sayde a man may loue hym selfe so moche that he is deceyued thereby for we se many

that wene and seme to be good and are contrary.
¶ And sayde he is iuste that may bothe doo ryght or wronge & yet kepe Justyce. And he is wyse & dyscrete that knoweth that / that suffyseth to be knowen & that doth vertuousely to euery creature. ¶ And sayd lyke as a seke man desyreth not to departe frome his phisycyentyll he hath recouered his helth whiche he coude not do by hym selfe / in lyke wyse a man ought to desyre the company of a confessoure for the helth of his soule. ¶ And he saw a mā that was gretly made of and cherysshed with kynges for the strength of his body of whome he sayd parauenture I shall cause hȳ to repente it at laste.

Protege

IT was asked of one called Protege wherfore it was that one of his neyghbours made dye his here in blacke he answered bycause no man sholde aske to lerne sapyence of hym.
¶ And plures sayde the more good that a foole hath the more he is foole. And it was axed of one arystan whan it was good to lye with a woman he answered at all tymes whan a man wyll hurt enpayre & feble his body. And it was axed of Dimycrates wherby he knewe and perceyued best his wytte / he answered in that ẏ I thynke I vnderstan-

de and knowe but lytell. ¶And sayd / the wyseman that replyeth is better than the foole that accordeth to euery purpose. And there was a wysemã called azee that was a prysonner to whome his mayster axed of what kȳrede he was / he answered enquere not of my lygnage / but axe of my prudẽce and commynge & was axed of a nother called Sygonce also prysoner of one that wolde haue bought hym wherto he was good & he answered to be delyuered. And an other axed of hȳ yf it were good that he sholde bye hym. To whom he answered I am nothynge worthy but ye or some other bye me. And another sayd he dyspreyseth hym selfe that dispreyseth all other and gyueth hym selfe laude. And there was one that prayd god to kepe hym fro ȳ daunger of his frendes. And it was asked hym why he prayed not rather that god sholde kepe hym fro his enemyes than fro his frendes. And he answered for as moche as I may well kepe me frome mȳ enemies in whom I haue no truste / but I may not kepe me frome my frende whome that I truste. It was axed of a wiseman whiche be ȳ most noble worldely thynges. To whom he answered to loue sapience & to hate fooly not to be ashamed to lerne. ¶And it was axed of Archasam whiche be the sciences that chyldren shold lerne. He answered those that cause them to hate ignoraunce in theyr age. ¶And it was asked of another / why he wolde haue noo syluer / & he answered for as moche as it come to men by fortune & is kepte by nygardshyp & couetise & is often folyshely spent & to euyl vse. And another sayd the loue of a foole shall be more noysant to ȳ thã his hatered & there was a mã ȳ sayd to another I shall put my payn & dilygence to destroie

the. He answered & I shall enforce me to destroye thy malyce & appease thyn Ire. And ther came byfore a kynge thre wysemen the one was a greke the other a Jewe & the thyrde a sarazyn/of whome the sayd kynge desyred that eche of them wolde utter some good & notable sycence. Than the greke sayd/I may well correcte and amende my thoughtes but not my wordes. Than ỳ Jewe sayd I haue meruayll of them ỳ sayd thynges preiudycyall where scylence were more profytable. And ỳ sarazyn sayd I am mayster ouer my worde or it be pronũced/but whan it is spoken I am seruaunt therto. ¶ And it was axed one of them who myght be called a kynge/& he answered he that is not subgecte to his owne wyll. ¶ And assaron sayde to an euyll payer that desyred to borow money of hym that he wolde lend hym none for he knoweth well that he coude not displease hym moche in refusynge the lone as in axynge him his payement agayne. ¶ And sayd the wysemen speke w̃ good delyberacyõ/& the fooles speke without auysemẽt. ¶ And teofrates sayd he is of good condytyon ỳ reporteth and sayth good of other folkes and kepeth secrete theyr defautes. And it was axed of diſcony what thynges were mooſt nycessary for a man to kepe hym out of other folkes daunger & he answered yf he be ryche to lyue moderatly & yf he be poore to labour dilygently. ¶ And Niconiake sayd ther is not so good a doctour as discrecyon ne so good a precher as the tyme & he ỳ correcketh hym by other is ryght dylygent & well occupyed. And it is better to take example by other than other take it by hym. And thymetus sayd medle not vndertake not with the gouernaunce of a foole/for he can not perfe nor conceyue

What good thou dooſt to hym / to moze than an hoꝛſe oꝛ other beeſtes take hede whether they charge hym wt golde oꝛ grauell. And it was axed of Athclam / why men ben punyſſhed foꝛ theyꝛ myſdedes & not foꝛ theyꝛ thoughtes he ſayde foꝛ theyꝛ thoughtes are reſerued onely to god. ¶ And Anonys ſayd there be thꝛe thynges ẏ a pꝛynce ought to eſchewe. The fyꝛſte is to moche dꝛynkynge. The ſeconde is to moche delectacyon in muſyke / & the thyꝛde doynge of women foꝛ the thꝛe thynge put away all his other good thoughtes. And ſayde thought foꝛ thynges loſte and euyll done / that can not be amended foꝛ getynge therof is the medycyne. ¶ And ſayd trouth is good to be ſayd / & ſpecyally whan it pꝛofyteth euery body. ¶ And ſayde yf thou can not ateyne to the wyſedome of auncyent men at the leſte ſtudye & ſe theyꝛ bokes and ſome pꝛofyt thou mayſt haue therby. ¶ And quidar⁹ ſayd I haue meruayll of thoſe that blame ſo moche the foule thynges vpon other & thynk them fayꝛe vpon hym ſelfe. ¶ Dimycrates ſayd pacyence is a caſtell impꝛenable and woꝛſhyp is the fruyte of trouth & repentaunce is the fruyte of haſt. And it was axed of dythomages / why thꝛyche men ben moꝛe pꝛoude than wyſemen / & he ſayd the wyſemen knowen and dꝛede our loꝛde & vnderſtande what offence pꝛyde is vnto hym but thꝛyche mã taketh none hede therto. And ſome axed hym whiche was better to haue ſapyence oꝛ rycheſſe / & he ſayd ther is noo good rycheſſe but it be anſwell pꝛofytable in the other woꝛlde as in this / but ſapyence is good foꝛ eyther woꝛlde. ¶ It was tolde Aryſtotelles that a man had ſayd good of hym and he ſayd. I ſhall recompenſe it. They axed hym in what maner & he

sayd I wyl saye of hym i lyke wyse. ¶ And doctiphō sayde a mannes wytte can not atteyn to do thynges aboue his vnderstandynge but vndre he may execute lyke as ye may put no more wyne in a pype than it cō-teyneth but lesse ye may. ¶ And Orycas sayd a man of good vnderstādynge may wel eschewe grete quan/tyte of the infortunes of this worlde/lyke as the good shypman knoweth by experyence ẏ weder lyke to be in ẏ see. ¶ Samaron sayd I haue loste all that I had & therfore I fere no thynge. ¶ And sayd in all thy en-terpryses haue more truste in the scyence than in the strength. ¶ Gregorius sayd the peyntours may wel make pyctures semblable to thynges but the propre thynge none can make but onely god & nature. And ẏ kynge Armesis callynge to hym his bretherne sayd to them yf ye wll repente and take me but onely as your brother I wyll shewe you that I am your kyng but and ye take me for your kynge I shewe you that ye are my bretheren. ¶ And Tales milostius sayd I haue grete meruayll of them that for worldely goodes put them dayly in peryll of deth by lande & by water as well by feyte of marchaundise as other wyse not knowynge who shall succede or departe theyr goodes after theyr deth & myght with lesse daunger and pay ne lerne sapience by the whiche theyr good name and fame sholde be more lauded and praysed as it is sayde in a comyn prouerbe. He is not dede whose renoume and fame lasteth. ¶ And Pytagoras sayde / scyence hath none enemyes/but ignoraūce men. ¶ And sayd clateryngе of folyes is despleasure to wyse men lyke as the stenche of a kareyne is to them that smell it / for the foole knoweth no more the fawte of his owne

ſpeche than ỹ karyen doth of his ſtenche. And it was
axed of another howe men myght kepe them fro mo-
che dꝛynkyng. And he anſwered in beholdynge well ỹ
grete inconuenyentes that be fall the dꝛonken men.
¶And Eugene ſayd many perſones hauynge reaſon
& vnderſtandynge axe candell & lyght foꝛ to ete theyꝛ
niete/but fewe perſones there be ỹ kyndell and ſharpe
theyꝛ wyttes in getynge ſcyences foꝛ the pꝛouffyte of
theyꝛ ſoules. ¶And Eſicō ſayd deth is diſpleaſaūt to
all perſones ſauſe to the wyſemen/foꝛ ſapyence is the
thynge ỹ uooſt letteth ỹ fere of deth. ¶And Adꝛyan
ſayd yf I ſholde not loue ſapience/but bycauſe ſhe dyſ
pꝛeyſeth dethe yet ſholde I loue her. ¶And Hermes
ſayd the grete pꝛofyt that I haue founde in ſapyence
is that I haue compoſed & knyt all my thoughtes in
one. ¶And Quirianus ſayd a man may not be With
out thoughtes he ought to remembꝛe thynges perpe
tuall. ¶And ſayd ſome thynke it good that euery bo-
dy Were of lyke condycyon/but thynke ye the cōtrary
foꝛ than enery man Wolde cōmaunde and none obeye.
¶And demapates ſayd Whan ỹ comeſt in to a ſtraun
ge countre herken dylygently after the langage & rea-
ſon of the people. And yf thou fynde thy ſelfe as Wyſe
oꝛ Wyſer than they endoctryne them/and elles payne
thy ſelfe to lerne of theyꝛ lore rather than to beſy the
in other ydell & vayne occupacyons. ¶A philoſopher
Whiche Was diſciple of pytagoꝛas ſayd/he ought not
to be called manly/that Wyll ſtꝛyke hym that canne
not defende hymſelfe. ¶And Sylde ſayde in all thyn
ges the meane is beſt & to lyue Warely is a grete tre-
ſour & to lyue Waſtfully cauſeth pouerte and yet it is
impoſſyble to pleaſe all men there With. ¶And ſayd

be not worth with hym that sayth trouth haue pacie-
ce and good shall come to the therfore. ¶ And sayd the
wycked lordes resemble to the dronken men that in
theyr dronkenshyp hate all fayre & good vertues & lo-
uen all vyces & fylthes but whan his dronkenshyp is
passed he is ashamed of his dedys. ¶ And sayd a kyn
ge of good witte & discrecyon ought to be wel content
& pleased whan mē offre hym theyr seruyce & ought in
his peas and prosperite to worshyp and cherysshe his
knyghtes & men of warre & to paye them well theyr
wages all be it he wene to haue none ennemye for he
can not be sure how soone he shall haue nede of his ser
uantes. And Metrous sayd he is not ryche to whome
the rychesse lasten but lytell / ne fro whome they may
be lyghtely taken / but ỹ laudable rychesses ben those
that durē perpetuelly. ¶ And Bzakalyke sayd the co-
uetous man hath noo reste And the nygarde may ne-
uer be ryche. ¶ And Phelyp kynge of macedone sayd
to those ỹ counseylled hym to bzen the cyte of Athenes
whan he had wonne it we sholde than seme men dys-
cōfyt / where we haue ouercome our enemies. ¶ And
Archydes sayd ỹ tōge may not wel make lesynges w̄
out thassent of the herte & therfore it is conuenyent ỹ
the tonge & the herte be of one opynyon. ¶ And sayde
make no desire to god for that that ỹ mayst wel haue /
whiche is suffysaūce / but praye & requyre hym that ỹ
thou hast may suffyse the. ¶ Pytagoras sayd he ỹ be
leueth not ỹ resurrecyon of man is lyke a dome beest
that falleth for feblenes. ¶ And sayd a man ought to
do his werkes by delyberacyon & by grete prouysyon
& not sodainly. ¶ And sayd yf ỹ wyll excedethyn ene-
mye calle hym no foole nor tale tellar nor obeye none

of his vyces for thy blamynge were to hym a greate laude. ¶ And sayd he that wold be lauded of his werkes ought to haue a true frende to reporte them. And sayd kepe thy frende a boue all thynges & thynke what losse thou shalt haue yf thou lacke a true frende yf thy house falleth downe ỹ shalt not lese therby but the departynge of the stones & the tymbre / but yf thou lese thy frende thou mayst gete therby many enemyes. ¶ And sayd whan a man is in grete Ire & wrath he may be lykened to an house take with fyre in whiche for the quantyte of the smoke & of the noyse of the fyere / ther may no man se ne here therin / and may also be lykened to a shyp in an outrageous tempest in the see whiche wyll not be well conduyted nor stered for the feruentnesse of the same tempest / and so whan a mannes blood & corage is styred with wrath and Ire ther may no persuasyons nor holsom counseyll auayle nor stere hym to his profyt / and is soo cursed that a lytell sparke of it maketh lyghtly a greate fyere yet wrath is many a tyme pacefyed by sylence / as the fyre quencheth whan ỹ brondes be taken awaye. Also a dronken man can not perceyue his dronkenshyp / tyll he be sobre / & after whā he seeth another dronke he knoweth therby in what caas he was in / also the angred man retourneth by his pacyence and seeth another angry may well perceyue his owne defautes. ¶ And sayd we se comynly womē sooner angry than mē / the seke men rather than the hole the olde men lyghtlyer than the yonge / wherfore it is to be thought that wrath cometh of feblenes of courage. And a mayster rebuked his clerck sayeng / holde thy peas boundeman sone / & he answered I am not ỹ lesse worthy for my kynne but

thou arte the worse for thy condycyons. ¶And sayd a wyseman ought to saye that that is conuenyent and some tyme to here that that is not to be sayd. ¶And sayd ther is no thynge ẏ greueth so moche thy frende as to shewe hȳ that ẏ hast hym suspecte. ¶And sayd company / ꝛ dele so with ẏ people ẏ they wysshe after thy presence whan thou arte absent and that they lament ꝛ bewaile thy deth. A man wepte whan his sone was borne / ꝛ it was axed of hym why he wepte ꝛ ought rather to be ioyeful / ꝛ he answered I wepe for my sone that goth now to ward his deth. And it was axed of hym what maner people be lest behated / and he answered to that may nother helpe nor hurt ꝛ that doth nother good nor harme for the euyll people hate the good ꝛ the good hate the euyll. ¶And sayd custume is harder to breke than nature. ¶And sayd there ben .ij. maner of abstynēce / one is with good wyll / ꝛ ẏ other by force whiche is not good. ¶And another sayd speke but profytable thynges nor ete no more than for thy sustynaunce and seke to haue no thynge but that is possyble to be had ne cōplayne the not of thy frendes take not vnhope of that ẏ thou mayste not amende. Aske nothynge of the couetous man teche that thou can gyue that thou haste haue pacyence in thyn aduersytees. Doo to be wryten in thy seale or in thy sygnet bothe the good people ꝛ bad shal ende and beholde that sentence often. ¶And sayd shorte remembraunce and hastynesse of speche maketh many tyme a man fayle ꝛ erre in his Jugement. And one rebuked a wyseman / to the whiche the wyseman sayd. Thou rebukes me not of all my vyces. ¶And it was axed of hym why he wolde haue noo sone. And he answered

I had leuer be without for whan I beholde the gre-
te loue that a man hath to his chylde & the grete pey-
nes & troubles ẏ he hath to brynge him vp/and at last
must lese hym ẏ sorowe were more to me than ẏ Joye
¶ It was aduised one ẏ was goȳge in a ferre vyage
ẏ he sholde not holde his Journey leste he dyed therin
& he answered ẏ deth is all one to me be it in other coū
trees or at home. And it was axed of another what
thynge is not to be done though it be iust/& true. And
he answered a man ought not prayse hym selfe of ony
of his good dedys. ¶ And sayd it is somtyme good to
spare the sothe for to gyue hope to his enemies and to
saue his srēdes fro deth for trouth nedeth not alwaies
to be sayd. And it was axed of hym what thynge was
moost delectable/& he answered that one is not sure
to kepe longe in one degre and is moost dffycyle to be
founde. ¶ And sayde a man ẏ desyreth to come to ony
greate well ought not to leue it though he atteyn not
therto at ẏ fyrst but ought to contynue his entreprys
for it cometh at one time that cometh not at C. ¶ And
sayd the wyseman is not deceyued by flateringes de-
ceyuable or swete wordes leke as ẏ snake/whiche is
taken & eten by the pecock in beholdynge the fayre fe-
thers of his tayle &/a wytty prynce may helpe him in
his warres as well w̄ bad people as w̄ good ī dyuers
maneres. ¶ And sayd yf thou hate a man ẏ oughtest
not therfore hate all his seruaūtes. And sayd though
a man hath bought a booke it compelleth hym not to
studye & rede therin. ¶ And sayde men ought to serue
god in. x. maneres ẏ is to wytte to yelde hym graces
for the benefeytes that he hath gyue hȳ to bere pacy-
entely his aduersytes to speke truely to paye all that

he promytteth to Juge ryght wysely to be temperate to do good dedys after his power or he be requyred to worshyp his frendes to forgyue the fautes of his enemyes / to desyre nor do ony thynge to ony man but as he wolde be done to. And one was blamed bycause he hadde gyuen his syluer to an euyll persone beynge in necessyte / & he sayd I haue not gyuen hym my syluer for his badnes / but bycause he was in necessyte. ¶ And sayde exercyse of dyuers labour is helth & delectacion of the body. And it was axed him sythē whā he was waxed wise. And he ānswered sythē ꝑ time ꝑ I began to dyspayse and mystryst my selfe. He herde a man reherse lesynges & vntrew wordes / to whom he sayd yf thou herdest another saye that ꝑ sayest ꝑ woldest not byleue hym wherfore thou mayest wel thynke no man byleueth the. ¶ And Aristophanꝰ sayd victorye of worde is not victorye in dede but ꝑ very victorye is the werke. ¶ And Anaxagoras sayd a good wyse man fereth not the deth for wysdom gouerneth his witte & his tonge and his voice troth guydeth his herte & his wyll pytye & mercy ben his frēdes sekyge of wysemen ben his fete his lordshyp is Justyce his reygne is mesure / his swerde is grace / his wepen is peas / his arowe is saluacyō his knyghthod is ꝑ coūseyll of wysemen his ornamentes be strength his tresour is dysciplyne / his loue is the company of good people / his loue & all his desyre is to fle synne & to serue & loue god. ¶ And sayde a greate tresour is to haue frendes & is a noble affeccyon wherfore it is conuenyent to cherysshe & kepe them wel and to wynne one by another as ofte as bydes drawen many in to ther cōpany. And a kynge axed of a wyseman whome he re-

puted to be a good iuge. And he answered he that is not deceyued by flaterye that is not corrupte by gyftes and is not deceyued for faute of discrecion. ¶ And another sayd sclanderers ben worse than theues / for theues stele but the goodes / & sclanderers take and destroye loue. ¶ And another sayd worshyp gyuē with out cause at laste tourneth to shame. ¶ And another sayde it were better to be in compayne & conuersaunt with a serpent than w̄ an euyll woman. ¶ And sayd one ought to doubte the subtylytes and craftes of his euemye yf he be wyse & yf he be a foole than drede his folyes. ¶ And another sayde the mooste lyberal in this worlde is he that reputeth for a grete thyng the good dedys that be done to hym & that he repute for lytell that he hath done to other & that holdeth hym content with that he hath be he poore or ryche. ¶ And sayd ỹ mooste nygard of all men is he that axeth inportunatly after he is ones denyed & refused his askynge. And another sayd enuye destroyeth the worlde & freteth & wereth it as the filth of a gounge doth ỹ yron. ¶ And another sayde lyke as nothynge may be wryten in a peyce of tables all redy wryten in without the fyrste wrytynge be put out. All in lyke wyse ỹ vertues & noblesses may not be had in no body without the vyces & wretchednes ben fyrste put awaye. ¶ And another sayde lyke as a man may not all at ones beholde with one eye the skye & with ỹ other the erth In lyke wyse a man may not aredye and dyspose his wytte to vertues & to vices to gyder. ¶ And another sayd ỹ ryght stedefaste loue is whan the frendes ben of lyke condycyons & yf they be dyuers or contrarious vnneth that loue may longe endure. ¶ And sayd people ought to

doubte theyr kynge & hym obeye With fere & in loue.
And som axed him Whā ỹ wytte of man Was parfyte
And he sayd Whan that he speketh trouth. ¶ And an
other sayd the enuyous hateth the lyberall & the ny-
gard is Wroth With that an other spēdeth. ¶ And an-
other sayd all gettynge may not be iustyfyed ne helth
may not by glotonye / ne frendeshyp With decepcyon /
ne noblesse With bad discyplyne / ne loue With pryde /
ne iustyce With necessyte / ne rest of herte With enuye /
ne Wytte & dyscrecōn Wt̄ vengeaūce / nor proces Woute
coūseyll. ¶ And another sayd truste not a foole nother
for loue ne for neyghbourshyp for it Were as good to
haue to thy neyghbour a house take With fyere. And
another sayd he is thy gret enemy Whose Werkes ben
harde bytter & noynge to ỹ & his Wordes swete & cur-
toyes. ¶ And another sayd the Wysemen endure here
all theyr lyues lastynge & after theyr deth theyr good
Werkes shal lasten in mennes mȳdes. ¶ And another
sayd consyderacyō of the ende of the Werkes helpeth
moche to the good conclusyon. ¶ And another sayd ỹ
ought to loue though ỹ be not loued. ¶ Another sayde
a foole Weneth euer ỹ god hath nothyng Wel done nor
employed but ỹ he hath gyuen hym and semeth ỹ he
coude haue made & ordeyned this Worlde better than
god hath done howbeit he can not gouerne his owne
persone onely. ¶ And another sayd be Willinge to gy-
ue the nedy people / & in so doynge ỹ shalte do seruyce
& pleasure to oure lorde god. ¶ And another sayd it is
better a mā to holde his peas than to ꝓtarye & argue
Wt̄ a foole & is as good to haue the enemyte of bad peo-
ple as theyr frendshyp & the hard & ỹ sharp lyfe in Well
doynge is better thā ỹ swetest in doyeng euyl dedys

and it is better to be without fame thā to haue it bad & pouerte is better thā the rychesses of keytyues and the poore men without vices is better than the ryche man ẏ is worshypped for his synnes. ¶ And another sayd it were better not to know an iniuste kynge than to be his cōseyllour or nexte in grace. ¶ And another sayd yf thou gyue for to haue fame onely therby that is not lyberalyte for ẏ dost it but for thyn owne auayle. ¶ And another sayd he is of noo laudable lyfe that is not this daye as good or better as he was the daye passed. ¶ And another sayd thou shalt not mowe haue that that thou desyrest without that thou bere pacyently the greues ẏ thou woldest not haue. ¶ And another sayd a man shalbe in thy handes as longe as he shall truste the. And it was axed of a wysemā why he desyred not to haue a sone. He answered by cause ẏ I haue had ynough ado for to chastise mi body and to adresse my soule without hauynge ony other persone to rule or teche. And it was axed of hym who was he that moost repenteth hȳ in this worlde/ & he answred ẏ wysemā at his deth bycause ẏ he hath not wrough after sapyence & he that hath done good to an vnkynde man. And it was axed of hym what thynge encreced the law. He answered trouth / & what susteyneth trouth reason & witte/ and werby is wytte gouerned by kepynge of the tonge & howe is the tonge kepte/ wt pacyēce. What causeth ꝑacyence drede of god & what causeth drede of god often to spek and remembre deth & to consydre and know his fraylnes. ¶ And another sayd supfluyte maketh the body seke wyne troubleth the wytte/ wrath is contrary to wysdom/ but temperaunce conforteth the hert & put awaye all heuynes &

cauſeth helth. ¶And ſayd howbeit that a wyſeman be of lowe kynred yet is he noble and though he be a ſtraunger he ſholde be worſhypped and though he be poore yet the people haue nede of hȳ. ¶And another ſayd he that endureth & taketh noo payn in his youth reſteth hym not in his age. ¶And another ſayd ẏ errour of a foole gyueth lytell reſte to his thoughtes. ¶And another ſayd the tounge of a diſcrete mā is in his hert & the herte of a foole is in his tonge. ¶And another ſayd not wſtandinge thy nature vſe euermore good & laudable condyeyous. ¶And another ſayde a man ought contynuelly to enquyre what men ſaye of hym & where in they laude hym and where in they blame hym yf they laude hym he to gyue ẏ cauſe contynually without pryde therof & yf they blame hym he to beware fro fallynge ony more to that cas & not to hate them for theyr auertiſſement. ¶And ſayd he is wyſe that is hūble & meke in his myght & power & whan he is in grete eſtate to dyſpraiſe the worlde & is attemperate in his grete auctoryte. And one deſyred of a wyſman to tell hym the difference betwyxte this worlde & ẏ other worlde/ & he anſwered this worlde is a dreme & the other worlde is a thinge awaked. ¶And another ſayde better is to ſpeke well than to kepe ſylence and better to kepe ſylence than to ſpeke euyl. ¶And another ſayde I haue accompanyed me wt the ryche men & haue ſeen theyr ryche arraye clothynge & other thynges better than myn were where vpon I had ſuche enuye & melancolye that I myght haue no reſt in my ſelfe than I accompanyed me wt poore men lyke as I was & thā I was ſatyſfyed & in peas. And another ſayde lyke as a man ẏ is in a derke kaue may

not se his propre fygure in lyke wyse the soule that is not clene nor pure may not clerely see perceyue ne knowe ỹ true & parfyte goodnes of almyghty god. And another sayd lyke as the chyldren whã they be borne in payne & entred in to this worlde reioyce them after whan they be grete & fele the delyces & eases therof. In lyke wyse men be sorowfull whan they shall dye/ yet yf they haue lyued well they go after in to a better worlde where they than reioyce them perpetually. ¶And another sayde as the goodenesse of wysemen goth euermore in amendyng / in lyke wyse goth ỹ malyce of ỹ fooles euery day inempayrynge. ¶And another sayd yf thou correcte a wyseman he shall thanke the therfore & yf thou teche a foole he shall dysprayse the. ¶And sayd he is thy very frende / that in thy necessyte offreth hym selfe & his goode vnto the. ¶And another sayd the gouernour of a wysemã is pacience & the gouernour of a foole pryde. ¶And another sayd a man that is slouthful in his werkes comynly is enuyous of the well of other men. ¶And another sayde it is good to enquyre twyes of thynges vnknowen / for the fyrst questyon is of wyll & the seconde is of dyscrecyon. And another sayde trouth is goddes messagyer wherfore she must be worshypped for the loue of her mayster. ¶And another sayd he that multipleth his temporall goodes dymynueth his spyrytualles. ¶And another sayd those ỹ byleue & drede god steedfastly haue not delectacyon but onely in hym and in his werkes. ¶And another sayd the mooste laudable werkes that one may doo is to obeye the mandementes & pleasure of our lorde god & the werke of the body ioyned to werke of the herte is more laudable than

the Werke of the herte onely. ¶And another sayd the euyll creatures ben Worse than serpentes lyons or caraynes / & in lyke Wyse as vpon the erthe there is nothynge better than the good creatures ryght so there is nothynge Worse than those that be wycked. ¶And another sayd he that taketh vpon hym hygher estate than to hym belõgeth putteth grete payne to be euyll spoken of. ¶And another sayd he that Wyll haue rest in his lyfe ought to kepe hym from foure occasyons / the fyrst is that he ought not to be Wroth though som creature lyue Whiche he Wold haue deed. The secõde is yf some dye Whiche he Wold haue alyue. The thyrde is yf he hath not that he desyreth. And the fourthe is yf he se that fortune reise and bryngе vp som other of lower degree than he is. ¶And another sayd to entermedle and dele lytyll With Worldely Werkes is a thynge that may best kepe a man from all incõuenẽtes. ¶And another sayd the more a Wyseman is alone the gretter is his ioye be it daye or nyght. ¶And another sayde the euyl dysposed kinge is lyke a caraynе that maketh the erthe stynke aboute it & the good kynge is lyke the fayre rennynge ryuere that is prouffytable to the creature. ¶And another sayd the Wyse men are not content to prouffyte onely them selfe / but semblably do auaũtage to other and the fooles hurte not onely them selfe / but rather take grete laboure to hurt and trouble other folkes. ¶And another sayd a foole for a lytell thyng exposeth hym lyghtly to fortune ¶Aud sayd thou mayst not be so Well arrayed nor be seen as vñ trouth. ¶And another sayd absteyning fro Wrath & couetyse is a laudable thynge as Wel in this

Worlde as in the other. ¶And another sayde/he that gyueth counsyll & prayseth it hym selfe wold fayne be called discrete. ¶And another sayd lete not to do wel though thy good dedys be not knowen for well doynge is so good of it selfe that it shall be bayllable ynought to the at last. ¶And another sayde a man of good discrecyon ought not to exercyse hym in thynges impossyble ne say thynges not bayllable ne spende more thā his wynnynge is ne promette more than he may fulfyll. ¶And another sayd a man may haue but payne & labour in this worlde. ¶And sayd he that eteth not shall dye for hunger & yf he eteth more than ynought he shall be seke/wherfore it is a difficile thynge to a mā to be longe in helth. ¶And another sayd truste hym not ỹ forswereth his fayth for worldely thinges. And another said ydelnesse engendreth ignorraunce & ignoraunse engendreth errour. ¶And another sayd thou shalt fynde euery where clothynge mete & place for to dwelle in yf ỹ be ought but & that suffyseth the not ỹ is thy necessarye ỹ shalt be subgecte to couetyse & yet ỹ shall lacke thy desyre. ¶And another sayd in longe sleppynge is not profyt but harme is to vse it. And a man ought to beware that he dyspende not halfe his lyfe in ydelnesse. ¶And another sayd the good soule wolde haue no rest in this world thā he that wyl haue a good soule ought to beware of reste. ¶And another sayd beware of the cōpany of a lyer in al thy werkes be thy ī grete auctorite or in synal. ¶And another sayd he that loueth ỹ w̄ fayut loue & for worldely thynges shall hate the in lyke wyse but he ỹ loueth ỹ for ỹ ppetual well shal growe euermore in thy loue. ¶And another sayd gouerne the so well that ỹ kepe the from

euyll doynge / and ſuffyſe the with the good dedys that thou ſhall do beſyde. ¶ And another ſayd he that wyll wytte whether his ſoule be noble and clene or foule and corrupte he ought to conſydere his delectayō and his conſcyence / and yf he delyteth hym in doynge good vertues and noble thynges without harme thā his ſoule is clene and noble. And yf he delyteth hym in doynge foule and tranſitorye thynges and of no value than his ſoule is foule / for euery thynge reioyſeth hym with his ſemblable the good with the good and the euyll with the euyll. ¶ And another ſayd he is happy that goth the ryght waye for he findeth ſooner the place whyder he wolde goo and he that goth oute of the waye the more he goth the forther he is behynde. And it was axed of a wyſeman what was parfite folye / and he anſwered to thynke to come to a good eſtate and proſperyte by bad werkes / to loue falſchede and hate trouth / to take delectacyon in ryches̄es and to truſte euery man. And it was axed of hym what is the ſygne of lytyll forſyght and lytyll knowlege and he anſwered one to gyue truſte where he hath ben deceyued and ſuffyſe you with the trāſlacyon of the ſayenges of theſe philoſophers.

HEre endeth the booke named the dictes or ſayngis of the philoſophers Emprynteth at Lōdon in Fleſtrete by me Wynkin de Worde the yere our lord. M. CCCCC. xxviij. Whiche booke was tranſlated out of frenſhe into Englyſſhe by the noble and puiſſāt lorde Antoine Erle of Ryuyers lorde of Scales and of the / Iſle of Wyght. Defendour and directour of the ſiege Apoſtolique for our lord holy Fader the Pope in

this Royame of englond ⁊ gouernour of my lord prin-
ce of Wales / and It is so that at suche tyme as he had
accomplisshid this sayd werke it lyked hym to sende
it to me in certayn quayers to ouersee / Whiche forth-
with I sawe and founde therin many grete notable /
and wyse saynges of / the philozophers. Accordynge
vnto the bookes made in frenshe Whiche I had ofte a
fore red / But certaynly I had seen none in englysshe
tyll a ẏ time. And so afterward I cam vnto my sayd
lord / ⁊ tolde hȳ howe I had rede ⁊ seen his book / ⁊ ẏ
he had don a merytory dede in the labour of the tran-
slacyon therof in to our englysshe tounge Wherin he
had deserued a singuler lawde and thank. ⁊c. Thenne
my sayd lord desired me to ouersee it and where as I
shold fynde faulte to correcte Wherin I answered vn-
to his lordship that I coude not amēde it but yf I shol
de so p̄sume I might a paire it For it was ryght well
and connyngly made and translated into ryght good
and fayre englyshe / Notwythstondyng he wylled me
to ouersee it and shewid me diuerse lettres myssyues
sent from / Alisander to darius and / Aristotle and eche
to other. Whiche lettres were lytyl appertenēt vnto to
dictes ⁊ sayenges aforsayd for as moche as they spe-
cifye of other maters ⁊ also desired me that don to put
ẏ sayd booke in emprinte. And thus obeȳg his request
and comaūdement I haue put me in deuoir to ouerse
this his said book ⁊ beheldē as nighe as I coude how
It accordeth with thorigynal beyng in frensh. ¶ And
I fynde nothynge discordaunt therin. Sauf onely in
the dictes and sayenges of Socrates Wherin I fyn-
de that my sayd lord hath left out certayn and diuerse
conclusyons touchyng Women Wherof I meruaylle

that my sayd lord hath not wretō them ne what hath meuyth him so to do. Ne what cause he hadde at that time. But I suppose that som fayr lady hath desireth hym to leue it out or his booke/ Or ellys he was amerous on somme noble lady/ for whos loue he wold not sette yt in his booke. Or ellys for the very affeccyon loue and good wylle that he hath vnto all ladyes and Gentilwomen/ he thought that Socrates spared the sothe. And wrote of women more than trouthe/ whiche I can not thynke that so trewe a man and so noble a philozophre as Socrates was sholde wryte other wyse than trouthe/ For If he had made fawte in wrytȳge of women he ought not ne shold not be beleuyd in his other dictes and sainges. But I aperceyue that my sayd lord knoweth verely that suche defautes ben not had ne founden in the women borne and dwellynge in these parties ne Regyons of the world/ Socrates was a Greke borē in a ferre contre frō hēs whiche cōtre is alle of other cōdicyōs thā this is And mē ⁊ womē of other nature they bē her in this contre. For I wotte well of what sōeuer condycyō women bē in Grece he womē of this cōtre bē righ good/ wyse pleasant/ humble/ dyscrete/ sobre/ chaste obedyent to theyr husbondis/ trewe/ secrete stedfast euer besy/ and neuer ydle/ Attemperat in spekynge and vertuous in alle theyr werkis/ or atte leste sholde be soo. For whiche causes so euident mi sayd lord as I suppose thoughte it was not of necessyte to sette in his booke the sayengis of his/ Auctor socrates touchynge women But for as moche as I had commandement of my sayde lorde to correcte and amende where as I sholde finde fawte and other finde I none saufe that he hath

lefte oute these dyctes and saynges of the women of Grece/therfore in accomplissynge his commaūdemēt for as moche as I am not in certayn wheder It was in my lordis copye or not/or ellys perauenture that ẏ wynde had blowe ouer the leef. At tyme of translacyon of his booke I purpose to wryte tho same saynges of that. Greke. Socrates/whiche wrote of tho women of Grece and nothinge of them of this Royalme/whom I suppose he neuer knewe. For yf he had I dare planly saie that he wolde haue reserued them in especial in his said dictes. Alway not presumẏg to put and sette them in my sayd lordes booke/but intende aparte in the rehersesayll of the werkis humbly requirynge all them that shall rede this lytyll rehersall that yf they fynde ony faulte tarecte it to. Socrates and not to me whiche writeth as here after foloweth.

Socrates sayde that women ben thapparaylles to catche men/but they take none but them that wyll be poure/or els them that knowe hem not/and he said that ther is none so grete empeshement vnto aman as Ignoraunce/and women. And he sawe a woman that bare fyre of whom he sayde that the hotter bare the colder. And he sawe a woman seke/of whome he sayd that the euill testith and dwellith with the euyl. And he sawe a woman brought to the Justyce/and many of women folowed her wepynge/of whom he sayde the euyll ben sory and angry bycause the enyll shall perisshe. And he sawe a yonge mayde that lerned to wrytte of whom he sayde that mē multypleith euyll vpon euyll. ¶ And he sayde that the Ignoraunce of a man is knowen in thre thynges That is to we

te Whan he hath no thought to vse reason. Whan he can not refrayne his couetyses. And Whan he is gouerned by the counseyll of Women in that he knoweth that they knowe not. ¶And he sayd vnto his disciples Wyll ye that I ensygne and teche you howe ye shall nowe escape fro all euyll and they answered ye & than he sayd to them. For What someuer thynge that it be kepe you and be Well Ware that ye obeye not to Women. Who answered to hym agayn & What sayest thou by our good moders and of our systers. He sayd to them. Suffyse you With that I haue sayd to you/ for all ben semblable in malice. ¶And he sayde Who someuer Wyll acquere & gete scyence late hym neuer put hym in the gouernaũce of a Woman. And he saw a Woman that made her fresshe and gaye to Whome he sayd thou resemblest the fyere/ for the more Wode is leyde to ỹ fyere ỹ more Wyll it brenne & the greter is the hete. And on a tyme one axed hym/What hym semed of Women. He answered that the Women reseble vnto a tree called Edelsia Whiche is the fayrest tree to beholde and that may be/but Within it is full of venym. ¶And they sayd to hym and demaunded Wherfore he blamed so Women/ and that hym selfe had not comen in to this Worlde ne none other men also Without them He answered/the Woman is lyke vnto a tree named Chassoygne on Whiche tree there ben many thynges sharpe and prickinge Whiche hurt and prycke them that aproche vnto it/ and yet neuer the lesse ỹ same tree bryngeth forth good dates and swete. And they demaunded hym Why he fled frome the Women and he answered for as moche as I see them flee and eschewe the good and comynly do euyll. And a Womã

sayde to hym wylt thou haue ony other woman than me/and he answered to her. Arte thou not ashamed to offre thy selfe to hym ꝑ demaũdeth noꝛ desireth ꝑ not.

Lo these ben the dictes & sayengis of the philosophyꝛe Socrates whiche he wꝛote in his bok And foꝛ as moche as it is acoꝛdaunt/that his dictes & sayengis shold be had as wel as others therfoꝛe I haue sette it in thende of this book. And also somme persones peraduenture that haue red this bok in frenshe wold haue arette a gret defaute in me that I had not do my deuoir in visitinge and ouerseynge of mi loꝛdes book acoꝛdynge to his desyꝛe. And somme other also happely myght haue supposed / that Socrates hade wꝛeton moche moꝛe euyll of women than here afoꝛe is specifyed wherfoꝛe in satisfyenge of all parties and also foꝛ excuse of the sayde sacrates I haue sette these sayd dictes & sayengis a parte in thende of this book/ to thentent that yf my sayd loꝛde oꝛ ony other persone what someuer he oꝛ she be that shall rede oꝛ here it / ꝑ yf they be not well plesyd with all that they with a penne race it out oꝛ ellys rente the leef out of the booke humbly requyꝛynge and beseching my sayd loꝛde to take no displayslr on me so pꝛesumyng but to pardone where as he shall fynde faulte / and that it plese hym to take ꝑ labour of thenpꝛyntynge in gre and thanke/ whiche gladly I haue don mi diligence in thaccõplisshynge of hꝛis desire and cõmãdemẽt In whiche I am boũdẽ so to do foꝛ ꝑ good reward ꝑ I haue ryeseyued of his said loꝛdship whõ I beseche Almyghty god tẽcrece & to cõtiñe i his vertuous disposiciõ i this wꝛold And after this lyf to lyue euer lastyngly in heuẽ. Amen

CThus endeth the dyctes and sayenges of Philozophers Inprynted at London in Fletestrete at the sygne of the sonne by me Wynkyn de Worde in the yere our lorde. M.CCCCC. xxviij.

W C
de
wynkyn
worde

Dictes and Dayengs of the Philosophers.

——— the same. Sm. 4to., *a larger copy; the lower margin of the title mended, two or three letters on the verso being restored, the plain corners of the next few leaves and the plain lower margin of the last leaf being also mended; brown morocco extra, gilt edges* 1528

Amongst the rarest books in old English literature are the small quartos printed by Wynkyn de Worde. There was no copy of this little volume in the Huth and Hoe collections.

Anthony Woodville, Lord Rivers, who translated it, gives an account of the book which he first saw in a French translation from Latin made by Jehan Destouteville, on shipboard on his way to Compostela in 1473. Reading, he admired it, and at once determined to set it out in English. His translation was first printed in 1477 by Caxton.

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